THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii: 19-21.

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CHRISTMAS, AND DIVINITY OF CHRIST.

"FOR UNTO US A CHILD IS BORN, UNTO US A SON IS GIVEN: AND THE GOVERNMENT SHALL BE UPON HIS SHOULDER: AND HIS NAME SHALL BE CALLED WONDERFUL, COUNSELOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE."—Isa. ix. 6.

BEFORE this paper shall reach our readers, "Christmas," with its ringing of bells, its well-wishing and its merry-making; its alms-giving and other sacred services; in short, with all that is good or bad in its observance, shall once more have passed. But its effects will still be in existence and in process of development. What these effects may be on each one depends on his or her ideas, thoughts and actions. That the observance of the day is, in its results, either all good or all bad, may not be truly said. With some there is doubtless a fostering of superstitious and false notions as to the origin of its observance, and the sacredness of the day. Many may be at fault in implanting in the minds of the youth the fabulous idea of "Santa Claus," or "St. Nicholas," as the god and great benefactor of the day, instead of directing them to the great truth that "Every good gift and every perfect gift is from above, and cometh down from the *Father of lights*."—James i. 17. But that there should be such an awakening and opening of hearts, such a remembering of the poor and general alms-giving, and therefore such joyous experience on the part of both givers and receivers, does not seem inappropriate. And it is well that they should be associated in the minds of all with the birth of God's greatest gift,—(who includes all other gifts)—Jesus, who "went about continually doing good." Were it borne in mind that "It is more blessed to give than to receive," the work and joy of Christ might cover the whole year, and the ascending wail of the poor might be turned into a universal song of praise.

Christmas day is quite commonly supposed to be the exact anniversary of the birth of Christ, hence the general bell-ringing, in imitation (?) of the music of the angelic host that filled the air, on Bethlehem's plains, when He was actually born. To remove this mistaken idea in any degree may seem a pity, on the ground that "Where ignorance is bliss 'tis folly to be wise;" but we may safely act on the principle that, in final effect, a bald truth is better than a gilded error. The twenty-fifth day of December would, from the nature of the case, be a more appropriate reminder of the death and resurrection of the Son of God than of His birth by the virgin Mary, because that is the time when the sun, in the physical heavens, having reached its lowest point, has begun to rise. Then the shortest day is past, and though it may be extremely cold for a time, the rising sun gives hope of returning Spring. But we think there is no Bible evidence that either the first or second birth of Jesus took place at that particular time, and why the Church "fathers"—so-called—should have fixed upon that time as the anniversary of His first or natural birth seems strange enough.

It is not only probable, but seems almost certain, that Jesus was born earlier than the time corresponding with the twenty-fifth day of December. All who are familiar with the facts given in the Bible on the subject of time, know that God has a time for everything, and has everything done at or in its time. The law required exactness. So Jesus entered on His public ministry at the age of thirty years, to meet the legal requirement.—

Num. iv. 23-47. His own proclamation was, "The time is fulfilled."—Mark i. 15. This time was also fixed by the sixty-nine weeks, or 483 years, at the end of which He was manifested as the Messiah, by the anointing of the Holy Spirit.—Dan. ix. 25. The following verses show that He was to be cut off "in the midst of the week" or at the end of a ministry of three and a half years, instead of seven years, as given in the margin of our common reference Bibles. These give Bishop Usher's chronology. Usher gives the same date for the crucifixion of Christ as held by most writers, including Bishop Bowen, whose chronology was briefly given in No. 2 of our paper. Now as all agree that Jesus was crucified in the Spring, in the middle of the first month of the Jewish year, (which corresponds closely to our April) at the time of the Passover,—(comp. Ex. xii. and Mark xiv.)—it follows that if He preached seven years as claimed by Bishop Usher, He must have been thirty-seven years of age at the time of His death, and also that both His birth and His baptism, as well as His death, must have been in the Spring,—in April instead of December. So if Usher be accepted as authority, and if it be important to celebrate the *time* of Jesus' birth, Christmas should be in April. But as it is evident that He preached only three and a half years, and His death being in the first Jewish month, it follows that both His birth and His baptism must have been in the seventh Jewish month, or in our October, unless it can be shown that the time as fixed by the law was vague and indefinite.

By these facts and figures it will also appear that as His death was in the Spring of A. D. 33, so His baptism was in the Autumn of A. D. 29, and His birth must have been in the Autumn of B. C. 2, and not 4 or 5, as generally claimed. Turn to the account given by Luke, chapter iii., for the confirmation of this view. Here it is stated that John the Baptist commenced his work "in the fifteenth year of the reign of Tiberias Cæsar." As history shows that his predecessor, Augustus Cæsar, died in A. D. 14, it follows that the fifteenth year of the reign of Tiberias must have been A. D. 29. And as John was six months older than Jesus, (Luke i. 36) and both being under the same law as to the time of entering the ministry, it follows that John and Jesus were each thirty years of age in A. D. 29, one in the Spring and the other in the Autumn. Now if it were true that Jesus was born, as many claim, four years before the common era began, or in the Autumn of B. C. 5, then in the Autumn of A. D. 29, when He was baptized, He must have been thirty-three years of age, instead of thirty years as the gospels show; but as the gospels are right the common theory must be wrong, even though sustained by men of the Church, great in learning and piety.

We consider the several following things well established: 1. John, the Baptist, was born in April, B. C. 2, (making use of our names for the month); 2. Jesus was born in October, B. C. 2; 3. John commenced his ministry in April, A. D. 29; 4. Jesus commenced His ministry in October A. D. 29; 5. Jesus was crucified in April A. D. 33; 6. The date of our common era, and the supposed anniversary of our Lord's birth in the flesh are both incorrect, both being fixed by Papal authority.

But some may inquire as to the object of this argument: "Is it of any importance that we should know that the date of our A. D. and the supposed date of the birth of Jesus are incorrect? If it were a matter of mere curiosity this subject might not deserve so prominent a place as is here given it. But there are several reasons which justify the attention it receives.

The name Christmas, or the mass for Christ, is a distinct reference to a Roman Catholic custom of saying, or performing "mass" for various saints, and also for Christ, and is therefore in itself an evidence of the Papal origin of the observance of the day.

Let it be understood that in considering this question of the true time it is neither our object nor desire to establish nor to suggest the propriety of fixing upon a new day of commemoration. Though the name and the ceremony are of Papal origin, the great *fact* of the Redeemer's birth is not the exclusive property of *any* sect, it is *cosmopolitan*, because He is the *world's* Saviour; and we are sure that He, not the Papacy, is the life and power of the many *good* deeds and gifts of *charity*, suggested by, and carried out in that day. But our reasons for bringing the subject before our readers are as follows:—

1. It is important to know that God in His movements is orderly and mathematical, and is so revealed in the Bible.

2. It is the key to the time of the change of dispensation here as well as of the change from the Jewish to the Gospel dispensation. To explain:—Suppose that Jesus was born four years before the common era:—then it follows that He was thirty years of age in A. D. 26, and was crucified in A. D. 30; and so that was the turning point in Israel's history, where Jesus left their house desolate. By reference to an article on this subject in No. 1 of our paper, it will be seen that their his-

tory as a nation has been divided into two equal parts of 1845 years each, with the cross in A. D. 33 as the turning point. This makes the second half of their "double" history reach to A. D. 1878, where, as has been seen, favor was given them by the Anglo-Turkish treaty. But if the cross, and, therefore, the Jewish desolation, are to be placed in A. D. 30, where they must be if Christ was born four years before the common era began, then according to the same prophetic evidence, which requires that the two parts of their history—one of favor, and one of desolation—should be *equal*, each half, instead of being, as it now stands, 1845 years, would be only 1842 years; that is, each half would be three years shorter, and so the "double" would have ended *six* years sooner, or in A. D. 1872, at which point no sign of returning favor appeared. With the view here defended, *facts* are in its favor; with the other view, which is the popular one, facts are not in its favor. It cannot be of chance that the Russo-Turkish war closed, and the Berlin congress met just in time to establish as a fact what a few Bible students were proclaiming would take place in that year—the *beginning* of national favor to Israel. Harmony instead of discord is the result of finding the true date of the birth of Christ,—which, we believe, is the Autumn of B. C. 2.

3. It seems that a certain class of students deserve reproof. They profess to believe the Bible, and claim the utmost harmony between the Bible and the measurements of the "GREAT PYRAMID;" but while they will receive time measurements from the pyramid with reference to an impending change of dispensation, they not only will not seek for the true application of the time prophecies of the Bible themselves, but they severely condemn all others who seek for their solution. They, in some instances at least, cling to the popular notion that the true date of the birth of Christ is B. C. 5, and yet apply the 1881 inch measurement of the "grand gallery" as if the common era were correctly dated. They thus overlook the fact that, if their premise be correct, 1878 of our common era *was* 1881 of the *true* era. And yet they will condemn us, because we believe and teach that in a certain sense a new dispensation for Israel began in 1878. If the 1881 inch measurement of the pyramid be applied as indicating 1881 years from the resurrection or second birth of Jesus, in A. D. 33, instead of from His natural birth, it reaches A. D. 1914, and so closely agrees with the time when the Millennium will be *fully* inaugurated, as shown by the "Times of the Gentiles." See DAY DAWN. But whatever may be the value of the evidences from the pyramid of Egypt,—and we do not ignore it,—we are compelled to hold them as secondary to the time prophecies of the Bible itself.

The fact that Jesus was born will not lose its interest, as an infinitely important event, in the minds of those who appreciate HIM, though the date of His birth may have been misunderstood. So we pass from what we consider important, to the more important inquiry,

WHAT MEANS HIS BIRTH?

To know what is involved in the birth of Jesus cannot be unimportant, when the occasion was marked by Heaven's rejoicing, as shown by the visit and song of the angelic choir. It was the first manifestation of the gospel in fulfilment. Each previous ray of gospel light had been in type, allegory or prophecy. The birth of the world's Redeemer was, therefore, an important *fact*. The angel realized this, when, to quell the shepherd's fears, he exclaimed, "Fear not: for, behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David, a Saviour, who is CHRIST THE LORD." Then the angelic choir, "the heavenly host," in sympathy with the grand event, shouted "Glory to God in the highest, and on earth *peace, goodwill toward men.*"—Luke ii. 9-14. It is not only goodwill *among* men,—this is included in the word "peace,"—but it is an expression of Heaven's goodwill *toward* men,—as a means of conquering the permanent peace. No other testimony than that of the angels, given above, could more clearly express His LORDSHIP, and therefore His DIVINITY, and also His representative character as the world's Redeemer, though His power was as yet *hidden* in the babe of Bethlehem.

The angel's language is so fully the *keynote* of the world's hope, and assurance of salvation, that it cannot have been the invention and interpolation of those who in the dark ages held such a terribly narrow view of Heaven's good-will to man, and of man's salvation.

The birth of Jesus being gospel, as declared in the word, in order to appreciate it fully the mind must perceive what the gospel in its fullness is. As has been shown time after time, the gospel is a plan for the at-one-ment, or reconciliation of the world of mankind to God. As a means to this end, the Divine One assumed, or took on humanity, in the Person of Jesus. Hence, in a representative sense, the work of at-one-ment, or salvation, was finished in Jesus when He had suffered and overcome, when He had accomplished all that is meant by, or involved

in, His death and resurrection. This is why the simple faith—of any sinner, conscious of his need of salvation,—that Jesus died and rose for ME," has such power to draw the heart to God, and therefore actually saves, by destroying the enmity and so bringing to loyalty and obedience. The birth of Jesus—including the begetting and generation—was, we believe, the Divine act of assuming our humanity. He thus became partaker of our nature (Heb. ii. 14-16) or came in the flesh (1. John iv. 2, 3) as we in consequence are enabled to become partakers of the Divine nature. Hence His birth was the first step of the great at-one-ment, as He must first take possession of humanity in order to bring it to God, or bring it into harmony with the Divine. Whoever sees this can sympathize with the jubilant song of "the heavenly host;" but without it the birth and person of Jesus are degraded to the level of any other man.

It is not our purpose nor desire to speak unkindly of any who may not see this subject as we do, but on account of the inquiries of many it seems necessary to speak on this subject, if it may do no more than to show our attitude. It is easier to see the weakness of a position sometimes than to explain what the truth is. While "we see through a glass darkly" as we must while mortal, some truths revealed must be apprehended that are not fully understood. The oft-repeated efforts to explain the mystery of the incarnation—or Christ's coming in the flesh, show that it is a difficult subject. These efforts have not as yet proved very satisfactory. We would walk softly on this holy ground; and also earnestly warn our brethren and sisters against the grossness and irreverence of mere naturalism. We are not opposed to searching the scriptures, but we are opposed to discarding such portions as seem to conflict with our theories.

We would here state that we are not in sympathy with the idea advanced by some that Joseph was the real father of Jesus. We do not consider such teachings either "new" or "light." Those who oppose the supernatural in religion have always opposed the idea of the miraculous conception of Jesus, and His birth by a virgin mother. But it is as easy for me to believe that God, the Divine Spirit, could have taken possession of Him at first as at any later period. Both ideas are based on faith in the supernatural. If Joseph *was* the real father of Jesus, the only record we have of it, shows what some have always claimed, and urged against the Bible, that He was born out of wedlock, and so was an *illegal* child and as such was not entitled to "enter into the congregation of the Lord,"—Deut. xxiii. 2,—much less to become the great High Priest. It seems as if the tendency of such teachings cannot be salutary, nor tend to a more exalted view of our Redeemer. Many are as yet compelled to regard the idea with horror, and at present it seems like an element of naturalism from which we may well pray to be preserved.

The claim that the idea of the miraculous production of the child Jesus is merely a Papal dogma, is urged with much zeal. Is an idea *necessarily* untrue because the Catholics believe it? ! When it can be proved that an idea *originated* with them it is time enough to reject it as unscriptural. But if anything is to be rejected merely because they believe it, then we must all become Atheists, for they believe in God.

It is surely no more impossible that the Eternal Spirit should produce Jesus from mother Mary, than that Adam should have been produced from mother Earth. Thus Adam was of Earth, and Jesus was of woman,—the child in either case partaking of the nature of the mother. Thus Jesus was to be the seed of the woman, as typified by the fact that Isaac was miraculously produced.—Rom. iv. 18–20. This is not weakened by any evidence that in addition to this, these scriptures may have a deeper import. The prophecy was that a virgin should be His mother.—Isa. vii. 14. The New Testament declares such to have been the case.—Matt. i. 18-25. If the latter scripture be an interpolation, as some claim, it may be necessary to prove that Gal. iv. 4 also is untrue. Paul here declares that He was "made of a woman," which is in harmony with the promise and fulfilment as above. What use to tell us this if not to show that He was an exception. Others are produced by man and woman, but He by woman. Surely it is neither Papal nor unchristian to believe Matt. i. 25.

It is assumed by some that if He had no human father, he was not and could not have been by his mother "Son of David" or "Son of Man." But we cannot see why His flesh was not as human by His mother as Adam's was earthly by *his* mother—Earth. Then again Jesus was the "Son of Joseph" or "the carpenter's Son," by *adoption*, which entitled Him to all the rights of sonship. He was adopted into the human family that we might receive the adoption into the Divine family.—Rom. viii. 15.

Had the Pharisees understood the two-fold nature of Jesus Christ they would not have been puzzled by His question, "If David then call Him Lord, how is He his Son?" As David's Lord He was before David; as his

Son He was successor. The same thought is conveyed in Jesus' own statement, "I am the *root* and the *offspring* of David."—Rev. xxii. 16. Mark! it was JESUS that said this. The root and the fruit!—The cause and the effect! It seems plain from our standpoint, but an insurmountable obstacle with the idea that Jesus was *only* a man. Without attempting to explain *how* the Divine could take possession of the human and so make them one person in Jesus, we would say that it seems evident that HE that "came down from Heaven"—(John vi. 38), "took on him the seed of Abraham,"—(Heb. ii. 16), had a body prepared for him—(Heb. x. 5), and so came in the flesh,—(1. John iv. 2, 3), must have existed before He did all these things. To say we cannot understand *how He existed* is no argument against the fact, but only shows our ignorance. To say that we must exist before we can become partakers of the Divine nature, is virtually to admit that He had to exist before He could take part (be a partaker) of our nature of flesh and blood.—Heb. ii. 14. He took our nature that He might meet and vanquish our foes and so reconcile us to God. If the end be so glorious, great, indeed, was His birth into our race—the first step in the fulfillment of the Divine purpose of love and mercy toward the world of mankind.

In stating our position, while we do not sympathize with the view that Jesus had a human father, we do not wish to be understood as endorsing the idea, held by some, that HE who came from Heaven ceased to be spiritual on taking on human form, and that He was merely a human being for thirty years, or until His baptism, that then He was begotten of the Spirit by the word, unto Divine Sonship, which was perfected at His resurrection. The two views we have mentioned differ on the questions of "Pre-existence," and the manner of the production of Jesus, but from the birth forward they are substantially alike. The first stated is in some respects the outgrowth of the second, and one of them should not cry *very* hard against the other. If the word had said that He ceased to be Divine, or spiritual, (some use one word and some the other) when He took our nature, and then ceased to be a man again at His resurrection, we could accept it, by admitting that our idea of the meaning of the two words, "Divine" and "Man" had been wrong. But as no such scripture has yet been presented, no such dilemma exists. There is on the other hand positive scripture testimony that the exalted Jesus is still a man, as Mediator, and that He is repeatedly called "the Son of man" in His future reign.—1. Tim. ii. 5; Matt. xxv. 31. To read the former passage, "There *was* a Mediator,—the *man* Christ Jesus," is no more consistent than to read, "There *was* one God." If there *is* a God, then there *is* a Mediator—the man Christ Jesus. Now as humanity could take on the Divine without ceasing to be human, so we believe Divinity took on humanity without ceasing to be Divine. We believe the word teaches that He was Divine, *proceeding*, or "Whose *goings forth* have been from of old, from everlasting."—Micah v. 2. Look at the prophecy and it will be seen that it refers directly to Him that was born at Bethlehem,—Jesus the Son of Mary.

Unless we mistake the import of the word, that which is Divine must always be Divine, whatever *form* it may assume for manifestation. Some have laid much stress on John i. 14—"And the word was *made* flesh"—as proof that He did not assume or take on our nature, but was absolutely changed into flesh, and so ceased to be spiritual or Divine. If so, then He was not the *Word* when a man, as the New Testament teaches and as believed by those who plead for the views we oppose. He was made or *formed* as a man for manifestation. So the other scriptures show that He *took* our nature, and came *in* the flesh. If it were necessary to accept either view, that Jesus was only a man born of human parents, or that He was a spiritual being and then became a mere man, we should accept the former as the more reasonable, but it seems to us that either view is in keeping with an extreme naturalism.

It seems as if all might see that if the *personal identity* of Him who "came down from Heaven," as is repeatedly said of Him—(John vi. 33, 38, 51, 62) was not preserved in Jesus when *in the flesh*, it could have been no more truly said of Him that He came down from Heaven, than of any other man. And again that if the manhood of Jesus is not preserved in His exalted state, He could not *now* sympathize with us because "He hath suffered being tempted."—Heb. ii. 18. With such view both personal *condescension* and *exaltation* are excluded,—both Jesus in the flesh and the Divine Jesus being in such a case absolutely new creations, and so there is no resurrection. We think the true idea is that HE came down into humanity, and that afterward, having destroyed the enmity, the same HE took humanity up. This must seem dark to those who do not apprehend the duality of Christ Jesus. And they will have as much difficulty in apprehending the import of Jesus' words: "Destroy this temple and in three days *I* will raise it up;"—true both of Himself as a

person, and, on a longer or thousand-year-day principle, true of His body the Church.—John ii. 19-21. Or that other statement: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John x. 17, 18. It is conceivable how a mere man could kill himself, but it is not so easy to see how a mere man could *take up* his life again. These scriptures require us to recognize both His Divinity and Humanity.

Some, believing in His pre-existence, teach that the loss of Divinity in becoming a man was the real death or sacrifice. But admitting that a Divine being could voluntarily lay down His Divinity and so become a mere man, it would be more difficult, if possible, to see how that mere man could *of himself* take up the Divinity again. But all the sacrifices unto death that we find God requiring or accepting, is the destruction, not of a higher nature as a means of *leaving* God, but the destruction of animal nature, as a means of *approach to God*. Note this.

Because we deny man's *interpretation* of the sacrifice our Lord made, we are sometimes accused of "denying the Lord that BOUGHT" us, or rather by bending the text a little for convenience, "denying that the Lord BOUGHT" us. But while we fully believe that "Christ died for our sins *according to the scriptures*," and deny neither the Lord nor the ransom, it is still evident that the apostle was laying the stress on somebody denying the LORD. "*Jesus* gave *Himself* a ransom for all." He is here named as both the *buyer* and the *price*. Then put the two passages together and we have the truth that *Jesus* was the *Lord* that bought us, and He was also the *price*. Here are the two natures in one person again. Now if Jesus was a mere man, He was not the LORD at all when He gave Himself a ransom. Who then is in danger of denying the LORD, or that the LORD bought them? We think the apostle did not have in mind any particular theory of sacrifice, but spoke of a class who were denying the Divinity and therefore the Lordship of Jesus.

It is assumed by some that Jesus was *begotten* to Divine Sonship at His baptism, but the word says the baptism was for His "*manifestation* to Israel."—John i. 31. So the voice and the dove witnessed, and John heard and saw, and "bare record that this is the Son of God."—verse 34. It is one thing to *have* a son; another thing to *own* him publicly. It is also claimed that He was made or became the Son of God by His resurrection. Rom. i. 4 is quoted in evidence, but the statement is that He was "declared [*to be*] the Son of God." The idea we get is, He was God's Son from His birth, but was *manifested* as such at His baptism, but the resurrection was the most powerful *declaration* of the fact. What was true before is now demonstrated to all who can accept the evidence.

Who can fail to see that He who could truly say "I *am* the Truth" did not need to be "*begotten* of the word of truth?" But we are not ignoring the fact that the *humanity* of Jesus had to be, and in due time was, developed up to oneness with His Divinity. This includes the at-one-ment.

Notice a few facts and suggestions:—Jesus was born at Bethlehem, which is significant, as the name means the place of bread. So He was the bread from Heaven, though it was as yet undeveloped—hidden in the babe. Then He was Divine at His birth, which is in accord with the angelic announcement,—"To you is born this day in the city of David a Saviour, who is Christ the Lord." Here was a partial fulfilment at least of the requirement—"Let all the angels of God worship Him."—Heb. i. 6. If He were not the Lord, then both the angels and the men who worshiped Him were idolaters.

His growth in *wisdom* shows the development of the hidden power and Divine life, unless we must concede that a mere natural man can learn the deep things of God.—See 1. Cor. ii. 14. A still further evidence of the proceeding power and dawn of His future work was manifest at the age of twelve, in His "Wonderful" "Council" with the "doctors of divinity" of His day, and in His strange answer to His mother, "Wist ye not that I must be about my FATHER'S business?" This was not Joseph's business.

We suggest the following as self-evident truths:

1. If Jesus was not Divine in any sense till thirty years of age, then He was not the Lord, nor entitled to worship.

2. If after His baptism He was only a man *begotten* of the Spirit, then He was not the Lord nor entitled to worship, more than any other converted man. (But he received worship; while angels would not,—"See thou do it not * * *worship God;*" and Paul, a man begotten of the Spirit, refused worship,—"Stand up, I myself am only a man.")

3. If Jesus were a mere man, and is Divine only in the sense of one born of the Spirit, then He will never be Lord more than others born of the Spirit, and should not be worshiped.

4. As the angels and men were and are commanded to worship Him, the legitimate

conclusion is that He was and is Divine. When the truth is better known it will be seen that the difference between the Lord Jesus and us, instead of being less, will be greater than we supposed. The highest saint under Him will cast his crown at Jesus' feet and worship,—"Not unto us, not unto us, but to thy great name be all the praise." He who had the Spirit *without measure;* of whom it is said that it "pleased the Father that in Him *all fulness* should dwell;" in whom were hidden *all the treasures* of wisdom and knowledge; of whom John said "This is the true God, and eternal life;" of whom it is said "Thy throne, Oh God, is forever and ever," and "Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands;" of such an One who will dare to say "I am as much Divine as He." Dear brethren and sisters, it is a great honor to us that we are permitted to light our little lamps at His *infinite* fountain of life and light. And what a glad thought that we may so share the honor of His throne and work, and so represent Him that the angelic message of Heaven's goodwill to man will in due time bring peace on Earth and every knee in Heaven, in Earth, and under the Earth, shall bow and worship HIS exalted name.—Phil. ii. 9-11. "And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one."—Zech. xiv. 9.

A SUGGESTION.

"ALL THINGS WHATSOEVER YE SHALL ASK IN PRAYER, BELIEVING, YE SHALL RECEIVE."

IN answer to Daniel's prayer the angel Gabriel is sent to give him skill and understanding. Now our beloved brother Paton in editing this paper has undertaken a very responsible task, for he has engaged to provide us monthly with spiritual food, and we shall all look for it with the regularity of our daily meals and not only so but shall also expect to be supplied with food that is wholesome. What need then there is, that he should be supported with our prayers at all times. But the special suggestion is that on a certain day, say on January 28th, 1883, we should all with one accord offer up prayer "that it may please God to prosper this paper, THE WORLD'S HOPE, to the setting forth of His Glory, of His Love, and the Salvation of all with whom it may come in contact; that He would abundantly bless, support and guide its editor, giving him skill and understanding, coupled with humility, (a source of grace), that he may so exercise his editorial censorship, that nothing may appear in it that is inconsistent with the Word; that he may be enabled to say, 'Behold God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song, He also is become my salvation;' that all contributors may be endued with like blessings, and that all we readers may in consequence 'with joy draw water out of the wells of salvation.'" If we act on this suggestion I feel sure we may expect increased influence in the paper, and the work we are all so interested in, the building up of the body of Christ in all perfections. Then, with united hearts let us go forward till it pleases Him to take us to Himself to exercise with irresistible might the same office of setting forward His Glory. Amen.

EDWARD BATTY, Fir Grove, England.

[In following Bro. Batty's suggestion, we hope none will ask the Lord to lay *too* much responsibility on us as to "editorial censorship." See "TO CORRESPONDENTS" and "TO READERS."]

"Land grants to the Jews have been decided on by the Turkish government. Free grants are to be made of vast tracts of land for Jewish refugees and other immigrants, situated in fertile districts in the provinces of Adana, North Syria, and Mesopotamia. The only restrictions put upon intending colonists are that they shall be subject to the existing laws affecting land tenure, as well as to future taxation, and police, and that no villages shall contain more than two hundred families. Liberal facilities are to be given for the first few years in the form of exemption from taxation and conscription.

Nearly half the Jewish population of the globe is found in Russia. Within the past few months they have there been subjected to oppression and outrages unparalleled in modern times. These persecutions and unjust legal restrictions are driving them in great numbers to other lands, and the claims of their own ancient home are being pressed upon them. For their universal return thither the time may not yet be fully come. But God has said that he will send his "hunters and fishers" after them, and cause them to return, even "from the land of the north;" and if Russia is the hunter, it may be that the fishers also will soon appear.

This movement is deeply significant and solemn to every earnest watcher who, from the heights of prophecy, is watching for the morning."—*Sel.*

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THE WORLD'S HOPE,
ALMONT, LAPEER CO., MICH.

To Correspondents.

We invite short, carefully prepared articles on doctrinal, practical and experimental subjects within the scope of the general plan of the ages. Each writer is requested to *affirm*, and not to oppose others; and each one will be held responsible for his, or her own statements, but our columns will not be open for personal debate nor strife. We also invite questions on points not understood, which will be answered so far as possible. Nothing will be published that seems to have been written in an unkind spirit. Do not send what is doubtful in this direction. The editor reserves the right of remarks on all matter published, but his silence is not to be considered proof of consent to all ideas advanced, whether by correspondents or in selected articles.

To Readers.

Do not be worshipers of mere men. Do not expect infallibility in either editor or correspondents. Bring all you read to the test of your own judgment, in the light of an open Bible, and the facts around you. Make truth your own, by careful study, and by the exercise of your senses, that you may discern both good and evil.—Heb. v: 13, 14. This will bring nourishment and strength. Truth is truth, whoever states it, and it is your duty and privilege to accept it *on its own merits*, and to reject *error*. Let not mere rumor nor prejudice blind you. Read for yourselves and consider. "Prove all things; hold fast that which is good"—1 Thess. v: 21.

LET him that has two *papers* give to him that has none.

To all who receive this paper we would say, please send us *at once* the names of all to whom you would like to have sample copies sent.

SAMPLE PORTIONS of the Revised DAY DAWN will be sent *free* to whoever will order them, either singly or in small quantities.

ANY desiring to canvass for THE WORLD'S HOPE please write to us. We will be glad to remunerate for such service. Some may thus help to spread the truth, who also need to help themselves.

IN answer to inquiries from various quarters we would say, The *Revised* DAY DAWN, mentioned in our columns, is not the same as MILLENNIAL DAY DAWN promised from another quarter.

THE WORLD'S HOPE will be sent *free* to those *unable to pay* for it, who will let us know that they want it. Any one so desiring may contribute to this fund for the poor, and also to send samples to new readers.

WE have a supply of back numbers, and advise all new subscribers to commence with No. 1; so as to have the volume complete. In sending your name as a subscriber please say whether or not you have had the back numbers.

IF you wish a copy of the *revised* DAY DAWN, send to J. H. Paton, Almont, Mich., who is the author of the book. It is designed for both believers and skeptics. It deals with the general plan of salvation, and shows it to be worthy of the statement, "God is Love." It also gives the prophetic evidence that the world is now entering upon the Millennial era. It is printed in clear type, and contains 328 pages. Prices, (including postage) in paper cover, 50 cents, and in cloth, 75 cents. It will be sent *free* to anyone interested who is *unable to pay* for it. To ministers of the gospel, whether ordered by themselves or others for them, it will be sent for 30 cents or 50 cents, according to binding.

THE OUTLOOK.

IT gives us pleasure and encouragement to note the increasing interest, manifested by Christians of the various denominations, in the subjects treated in THE WORLD'S HOPE. It assures us of what we have claimed—that the movement is not sectarian, but Christian. It would be the height of presumption to claim that our little sheet had done a great deal toward causing the tide which is becoming more and more apparent among Christians, leading them to larger and clearer views of the Lord and His gospel for mankind. The demand that called our paper into existence is an evidence that the tide was in that direction before. Other periodicals have helped many to see the great truth of a world's salvation that would scarcely be willing to admit their influence in that direction. Even their opposition to the *full* salvation of the world has developed faith in it.

We are encouraged by the letters received, and by the response to our call, to think that THE WORLD'S HOPE is meeting a felt want, and is *one* of the Lord's instruments for the

dissemination of a full gospel in this the "due time." And while there are some others who see that all will be reconciled, and who also repudiate the dogma of substitution, yet, so far as known, this is the only paper that maintains what seems the necessary relation between the at-one-ment as wrought out in Christ as the *world's Representative*, and its actual *application to the world* in due time.

It is our purpose carefully to avoid the publication of such articles or extracts from letters as partake of the nature of *flattery* to the editor or any correspondent. Observation has led to the conclusion that those who are most inclined to write *such* letters are not usually the best judges as to the facts, and so a false gloss is given. Let men speak of the love of God, and of His truth, but be silent as to the tongue or pen that expresses them. It is an encouragement to know, as it is expressed in many letters, that "The *truth* is gaining ground," in some cases "slowly" and in some "rapidly;" but when an editor publishes a letter speaking of himself as wielding "an inspired pen," let him beware of a growing self-conceit. We are glad that no such letter was ever written to us.

We all like to know that our work is appreciated, and perhaps the kind and encouraging words received are just enough in Father's estimate to counterbalance the unkind and cutting words and heavy blows, the charges of "dishonesty" and such like things that we are called upon to endure. For be it understood that we are not carried forward, in this pioneer work against popular and deep seated error, on flowery beds of ease. But we rejoice in the assurance that we are on the *Lord's* side and therefore sure to win in due time.

We are glad to see that in some of the leading sects, thinking and leading spirits are "out of the rut," so to speak, on one or more of the truths we value. Whether men are aware of the "time" or not, these facts are in harmony with the movement *out of Babylon*, in *some* of her phases. As one of the waves of this movement away from the narrow view of God's love for our race, we would note the fact that not very long ago, the Congregational body was exercised at the same time with the cases of two ministers, Mr. Newman Smyth, at New Haven, Conn., and Mr. F. A. Thayer, at Quincy, Ill. Their views are almost identical. The two subjects of atonement and retribution were prominent in the investigation. Both reject the terrible dogma of substitution. On examination Mr. Thayer asserted his belief that while "Christ made a sacrifice in behalf of sinners," and that "the atonement would not have been complete without His death and resurrection," yet "that the death of Jesus was not demanded by God as a punishment for the sins of the world."

Whether these men are clear or not as to the relation of Christ's work to the reconciliation of the world to God, we are quite sure that they have made a great step *toward* the truth. Upon the question of future punishment Mr. Thayer expressed himself as follows:

"These principles imply that if there be those in pagan lands, living without the light of the Gospel, who have not had a moral probation, or those in Christian lands, dying at any period of life from infancy to age without an adequate moral probation, such probation will be granted them. While we cannot and do not dogmatically assert from Scripture that there is a future probation, it is reasonable to suppose, from the fact of Christ's mission and its universal bearing, that although the obdurately wicked of heathen lands, as well as of Christian lands, are without excuse, those who are feeling after God, if haply they may find him, will have the Christ presented to them. Every human being will have a moral probation. The implification seems fairly to be this. I expect it will be so. The Scripture does not teach the contrary. It does not forbid the expectation."

This is a case, to say the least, of leaning toward the large hope for our race which our paper advocates. And it is a very significant fact that these men were not discarded by the denomination. Times have changed for the better in this respect, even in a few years. A man's opinions are not made the test as much as formerly, but the question is "Do you believe in Christ as the living and loving Saviour of men; and do you seek to imitate His life?"

Well, let the tide roll on. Though men may not have reached our ideal of the Church in its simplicity, yet as Father is at the helm, He will guide His people out of Babylon up to the position of a "city set on a hill which cannot be hid," and in due time the *world* will believe.

Events in Egypt, however they may be temporarily disposed of, have undoubtedly done much to precipitate the final settlement of the Eastern question; and when the distribution of the "sick man's" estate (Turkey) is made, everything points to the re-occupation of Palestine by the Hebrews as one of the inevitable expedients and safeguards.—*Christian Intelligencer.*

SACRIFICE.

ATTENTION to this Bible subject has led to the conclusion that there are two distinct kinds of sacrifice; first, the *killing* sacrifice, or the destruction of the enmity, the carnal mind, or lower nature of man; second, the "*living* sacrifice," or "your reasonable *service*."—Rom. xii. 1. Again, the "living sacrifice" of service has two distinct parts, one of which is the direct service of God, in the ascending incense of prayer, praise and thanksgiving, and the other is the indirect, but to God well-pleasing service of humanity. This makes in all *three* phases of sacrifice, the destruction of the lower nature, the worship of God, and the life-work for mankind. These include the whole Christian life, and were exemplified in the highest degree in the earth-life of our Lord.

The apostle in Heb. xiii. 10–16, makes reference to all three phases of sacrifice. First, he shows that the antitype of the last part of the sacrifice of the beast,—that is, the burning of the body,—was reached in the reproach-bearing position of Jesus "without the gate," of nominal Israel; and as the work of Jesus, in its spirit, is to be repeated in His followers, the apostle adds,—"Let us go forth therefore, unto Him, *without the camp*, bearing his reproach." There is no better evidence of complete deadness of self,—the carnal mind,—than the ability to bear reproach, when necessary, for the truth's sake. And it is a fact, however sad to contemplate, that this kind of suffering, whether to Jesus or His followers, has come from those *within* the camp,—God's professed people. Then the apostle refers to the second phase of sacrifice in these words,—"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." And last he mentions the third phase, as if he would make it emphatic,—"But to do good and to communicate forget not: for with such sacrifices [both kinds of service] God is well pleased."

It is a fact worthy of notice that this grand epistle to the Hebrews, which begins with the fundamental doctrine of Christianity—the Divine incarnation,—and deals so largely with the subjects of priesthood and sacrifice, should close with this epitomized statement of Christian life,—the three phases of sacrifice;—just as if the realization of this result in man were, as it evidently is, the grand object of the whole plan. No wonder then if the Lord should specially honor, as the reigning priests in His kingdom, those who, facing all opposition, and in spite of all difficulties, overcome and so become the *first* trophies of His favor and truth.—"If we suffer [with Him] we shall also reign."—"Gather my saints together unto me: those that have made a covenant with me by sacrifice."—2. Tim. ii. 12; Psalm l. 5.

The consideration of the subject of the at-one-ment, has led to the inquiries,—What is the requirement of God's law in relation to sacrifice?—Why did the Lord require the shedding of blood—the destruction of a beast? And the conclusions reached are as follows:—1. It was not because He was "blood-thirsty," as charged by the irreverent unbeliever, nor because His wrath was so great that it could only be appeased and His justice satisfied with the blood of the innocent, as taught by many less excusable believers.

Such believers have given a mighty lever into the infidel's hands, which he uses against the theology of our day, thinking that he is crushing the theology of the Bible. But he is not; he is only fighting a "man of straw," that good men in the dark ages set up. And indeed what kind of "justice" is it, to say nothing of love, that would either demand or accept the blood or life of the *innocent instead* of the *guilty*, and so be "satisfied" to let the guilty go free? And again, if the Lord had been so full of wrath, as men usually understand wrath; how could the loving kindness, and tender mercy of the Lord, have found room for their exercise, in the invention of the plan which when executed would appease His own wrath and vengeance? Such an *interpretation* of the nature and design of Christ's work must be a mistake. And it is a cause of joy that, while it is true that "Christ died for our sins, *according to the scriptures*," it is *not* true that "He satisfied the claims of Divine justice," nor that "He suffered in our room and stead." These are "homemade scripture,"—the outgrowth of the popular *interpretation*; and yet we venture to say that some of our readers, at first sight would say, "These are surely Bible quotations,"—they are so commonly heard from the pulpit. But, "To the law and the testimony;" search and see.

2. We have concluded that, as the first phase of sacrifice is *destruction*, the Lord's law never required the sacrifice, in this sense, of anything that was, or is, essentially good or permanently useful, in the sense of being high or heavenly; but only that which was, or is, low and related to earth, and therefore at best, but temporal in its use.

This proposition seems to be self-evident. In considering this let it be remembered, that wherever there is a sacrifice required, there is also a priest. It requires both the man

and the beast,—the high and the low—to represent the true relation of the higher and lower natures, in both Christ and His followers, according to their degree. The priest killed the beast,—utterly destroyed it; so the higher nature is to overcome and in due time utterly to destroy the lower nature, and thus to reconcile man, or bring him into harmony with God.

The shedding of the blood of the beast represented the killing of the life principle of the lower nature,—the enmity, the carnal mind, the will of the flesh—and was required because nothing but the complete reconciliation, which the destruction of the enmity involves, could satisfy law or justice and yet save the man. God is both just and merciful; these attributes are not opposed to each other; hence He says, "Let the sinner forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."—Isa. lv. 7. And He not only wants man to be a friend, and shows him what as a friend he *should* do, but He also sends forth the tender message of His love in the gospel, to break the heart of stone, lead to repentance and so *draw* men to Himself. What the law could not do,—set man right—the gospel of Christ accomplishes.—Rom. viii. 3, 4.

In the New Testament, or the scriptures of the new covenant, which properly did not begin before Pentecost, the solution is given of *all* fleshly sacrifices, including the last one, which Jesus made. Hence we find it expressed as the crucifixion of "the old man," and the destruction of "the body of sin,"—Rom. vi. 6; the mortification by the Spirit [the priest] of "the deeds of the body,"—viii. 13; or the crucifixion of "the flesh with the affections [passions—margin] and lusts," [evil desires.]—Gal. v. 24. This killing sacrifice, or sacrifice "unto death," when carried out by us, is drinking Christ's cup, and being baptized with His baptism.—Matt. xx. 22, 23. Sinking into the watery grave of baptism is its appropriate symbol, and, when rightly obeyed, is the pledge or act of consecration to the deeper death. This deeper death is what the apostle has in mind when he says,—"As many of us as were baptized into Jesus Christ, were baptized into His death."—Rom. vi. 3. This is not true of *all* that have been baptized into water, for the true baptism involves a corresponding mental death to the carnal mind, or enmity. This same deeper death is held constantly before the mind in the writings of Peter and Paul, as our example,—"that we should follow in His steps,"—having "fellowship with His suffering, and being made conformable unto His death." 1. Pet. ii. 21; Phil. iii. 10.

As the carnal mind *cannot* be subject to God's law,—Rom. viii. 7,—its destruction is a necessity to man's salvation, so this killing sacrifice is the reconciling act, and prepares the way for what follows,—both elements of the sacrifice of service,—"a living sacrifice." If Christianity were all negative, and meant only "*cease* to do evil," then death would be its end, and it would not be philosophically true, that "If we suffer, we shall also reign with Him." But examine the many passages where the suffering and death are mentioned, and it will be found that they are the *means of life*, so that the sacrifice brings its own reward, and it will be found that Divine rewards are not arbitrary, as if some other way might as well have been chosen, but are a necessary result. So that "No cross, no crown," and "Every man shall be rewarded *according* to his work," are equally true, and the principle is written both in the nature of things and in the Bible.

Whoever can see the relation of these two great parts of sacrifice,—the killing and the living sacrifice,—the one as the reconciling act, and the other as the consequent service by which a godly character is formed, will see them both in Paul's statement,—"For if, when we were enemies," we were *reconciled* to God, by the *death* of His Son, much more being reconciled we shall be *saved* by His *life*,"—Rom. v. 10; or in this, "For in that He died, He died unto sin [the lower nature] once: but in that He liveth He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."—Rom. vi. 10, 11.

The force of these passages lies in the fact that though man's reconciliation and consequent exaltation were representatively accomplished in the person of Jesus, yet its application to us requires that the spirit of His cross and victory be carried into our lives. Then we can say, as said Paul,—"Knowing this, that our *old man* is crucified *with Him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."—Rom. vi. 6, 7. And being thus dead to sin, by the Spirit of God, the sequel is, the active service of God and humanity.

The relation of the two altars in the ancient tabernacle, is also the relation of the sacrifice of death, and the living sacrifice. And Moses, from the nature of the case, must have been inspired to make it. The altar in the court was the altar of death. The altar in the second apartment was that of ascend-

ing incense. The first said the lower nature must *die*. The second said *serve* the Lord. After the first altar came the laver,—the place of cleansing. When a man is still an enemy, he does not want to be pure nor to come to God. But when the old man is crucified, the first thought is to cleanse himself "from all filthiness of the flesh and spirit." Then the laver was in the right place. The cleansing fits him for walking in the deeper light, for eating of the inner bread, and for *serving* at the second altar. An impure life is fit for the service of neither God nor humanity.

The golden altar seems to be the type of man's nearest approach to God, in the spirit of thanksgiving, and praise, which "with the prayers of saints" are a sweet savor unto God.—Rev. viii. 3, 4. Let no one think that such services are but of little importance. Nothing like it shows so well our appreciation of His gifts. Nothing so well prepares for the service of humanity as this intimate communion with the Lord. How can the Christian be so imbued with His Spirit, and so truly represent Him among men, as when he is much with the Lord, and goes forth from His presence full of His love for mankind?

In the life of Jesus all three phases of sacrifice were exemplified. He bore His cross daily, denied self, and cried out,—"Not my will but thine be done;" He was often with the Lord in the mount, and spent hours in communion and prayer; and then He came forth with blessings for the people. His was the ideal life. He was the saint of all saints. The life which He lived is the essence of the power which will lift and save the world.

The condition of being saints by the covenant of sacrifice, or in other words, by following Christ, is very different from that prescribed by some men. They make it depend on having a correct theory of God's plan. They boast of their sanctification, and their hope of the highest glory, because they are advanced in knowledge, and are so separate from their fellow men, that the moral and physical needs of humanity are nothing to them. They give their undivided attention to learning something new, and by both precept and example encourage others to pay no attention to the wants of men. They say, "We are going to be kings; let the servants do the work,"—seeming to forget that the King of all kings was the humble servant of men.

The life of Jesus is a standing reproof to *that kind* of separation from the world. He was not only the greatest preacher of the greatest truths, but His life was also filled with deeds of mercy and acts of charity. "He went about continually doing good." He was the good Samaritan who heard and answered human cries for help, according to His ability, and He said,—"Go and do thou likewise."

How can the Christian let his light shine, and by his *works* lead men to glorify God; or how can he be a living epistle known and read of all men, if he makes a hermit of himself, or does not, imbued with the Spirit, come in contact with men in their needs? What is it to be a Christian, but to follow Christ in His *works* as well as to learn His words."

In conclusion: The sacrifice that God requires, and that makes saints, is the destruction of the low or evil powers, and the consecration of all good qualities to the service of God and humanity. The effort here made will have its reward if the reader be imbued with an earnest desire to be and to do like Jesus, our Representative and our great Example, and the Friend of the world of mankind. Those who are saints, by His definition, will in due time take their appropriate place in His kingdom.

MERCY AS A MOTIVE.

THE method of Bible writers is first to state some important truth and then make it the basis of an exhortation to duty. For example, "Ye are not your own; for ye are bought with a price: *therefore* glorify God in your body, and in your spirit, which are God's."—1. Cor. vi. 19, 20. This is a fundamental truth, as to God's mercy, urged as a motive to consecration. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us;"—and "The goodness of God leadeth thee to repentance."—Rom. ii. 4; v. 8.

The apostles never seem to have lost sight of this relation of truth and duty, nor were they satisfied, as some modern teachers are, to utter the doctrine alone, as if it must *necessarily* produce the practical effect without exhortation. Such modern teachers are consistent with their theory, and so seldom exhort, and pay very little attention to either being good or doing good. One such teacher said, "I wish all this congregation would stop trying to be good, and give their attention to finding out what God's plan is;" and on another occasion said, "Bro. P——, do you know I think the Lord cares but little how we live here, if we only have the truth." The contrast between such teaching and that of the apostles is so marked that it would seem that such an one must have studied

God's plan to very little practical account. The apostles' teachings are full of exhortation to diligence, purity of heart and life, and faithfulness toward God and men. Exhortation is, therefore, one of the Divine methods of applying the truth and so making it effective.

One of the clearest cases of the truth for which we here plead, is to be found in the relation between the eleventh chapter of Romans and the two following chapters. The eleventh chapter contains an account of the wonderful dealings of the Lord with Israel, including their suspension from favor during the gospel age, or until the gospel Church—Zion, the heavenly Jerusalem,—comp. verse 26 and Heb. xii. 22,—is developed from among the Gentiles,—verse 25; and then their salvation, by God's mercy through the mercy bestowed on the Gentiles,—"And so all Israel shall be saved" by the Deliverer out of Zion. Israel here is called ungodly Jacob, (until saved) and so is distinct from the Church, the saving power.—Verse 26.

That the Israel to be saved, here means Israel according to the flesh, and not the gospel Church, should be apparent, for their *ungodly* state is contrasted with the *godliness* of all Christians. But the Lord remembers His promise and says, "For this is my covenant unto *them* [Israel] when I shall take away their sins. As concerning the gospel, they are enemies for your [Gentiles] sakes: but as touching the election, they [Israel] are beloved for the fathers' sake,—[Abraham, Isaac and Jacob to whom the promises were made.] For the gifts and calling of God are without repentance,"—that is, when God has arranged a plan and made promises, He does not change.—Verses 27–29.

The question is often asked, "What if this is true, as it belongs to the age to come, how can it affect us?—why preach it now?" To those who ask this question, we would say that their question is no more against us than against Paul, for he said, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits."—Verse 25. Now if, so near the beginning of the gospel age, it was appropriate to present this truth, surely it becomes more forcible as the age draws to a close, or when, as we believe, the day dawn has come. But it becomes more important to us in the light of verses 30–32.—"For as ye [Gentiles] in times past, have not believed God, yet have now [in the gospel age] obtained mercy through their [Israel's] unbelief: Even so have these [Israel] also now [in the gospel age] not believed, that through your mercy [manifested in the ages to come] they also may obtain mercy. For God hath concluded them all in unbelief, that He might have mercy upon all." This causes the apostle to cry out in ecstacy, "O, the depth of the riches both of the wisdom and knowledge of God!"

Now if the apostle had not believed in the practical value, to Christians, of this important truth concerning God's mercy to Israel, the eleventh chapter to the Romans would never have been written. But again, if He had believed that the truth alone, without exhortation, was enough, the two following chapters would not have been written. In these two chapters are found much about being good, and kind, and loving, and humble, and pure, and diligent, and faithful. In short there could scarcely be a more concise and complete statement of the elements of the Christian's duty toward God and man. And referring to the subject of the preceding chapter as the motive, the apostle introduces his exhortation thus—"I beseech you, *therefore*, brethren, *by the mercies of God*, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "I *beseech* you," shows that he was in great earnest about it, and was very anxious that his hearers should give attention to being and doing good, as well as to know the truth. This desire to be good, Godlike, will be intensified if our readers will bear in mind that we are now forming characters to fit us to be kings and priests in the coming ages. Not only are Israel and the nations to be saved, but they are to be saved by the power and mercy of God in Christ, manifested through the overcomers. "The manifestation of the sons of God" will result in the deliverance of the groaning creation.—Rom. viii. 19–21. "If we suffer we shall reign with Him." "When He shall appear, then shall ye also appear with Him in glory." "He that hath this hope in Him *purifieth* himself even as He is pure."—1. John iii. 3.

Poor, sad humanity
Through all the dust and heat
Turns back with bleeding feet
By the weary road it came,
Unto the simple thought
By the great Master taught,
And that remaineth still;
Not he that repeateth the name,
But he that doeth the will!

—*H. W. Longfellow.*

A God who has no personality, no care for us, we can have but one feeling for—immeasurable awe. And surely in the great sorrows and temptations of life we need a closer and stronger help than a chill, vague reverence for an unknown God.

"THY WILL, NOT MINE, BE DONE."

[A wise man sought to explain to his little child the nature of a cross. He took two slips of wood—a long one and a short one.—"See, my child," he said, "the long piece represents the will of God, the short piece is your will. Lay your will in a line with the will of God and you have no cross; lay it athwart and you make one directly."]

Often I've laid my plan of life
With labor, care and thought,
And when I'd done all I could do,
God's blessing on it sought.

But, oh! I found so many crosses
Bestrewed my pathway round,
That I believed a better way
And holier, could be found.

I sought in worldly wisdom's mart,
And sought always in vain,
For worldly minds cannot conceive
What we call heavenly gain.

I searched my heart, but ah, how true
That carnal nature never
Can coincide with heavenly views;
They are at warfare ever.

I searched my Bible: precious book,
Filled with heaven's rich lore,
And found the truth, the Truth at last,
As taught forevermore.

I found that all this time I'd been
So busy with my will,
Laying it the while athwart the Lord's—
A daily cross fulfill.

I found that I should *first* have sought
The Master's will with care,
And counting all things else but dross,
Should work with faith and prayer.

Written for THE WORLD'S HOPE by Mrs. Curry, Niven, Susq. Co., Pa., Dec. 12, 1882.

IS THE BIBLE TRUE?

I.

THE DUTY AND PRIVILEGE OF INVESTIGATION.

EVERY Christian should be in the true sense of the term a free-thinker. Freedom of thought means simply power to think right. Faith does not bind but rather liberates the mind. We propose to prove in our investigation of this subject that all free-thinkers, in *any* sense of the term, should be Christians.

All truth is man's proper mental food. Without it the mind stagnates, starves, lies dormant, and practically lifeless. The man with such a mind is little better than an animal: morally perhaps not so good, for animals fulfill their proper functions, and this he has failed to do.

The old question—"What is truth?"—becomes thus of primary importance. It meets us at every turn of life, from the earliest dawn of consciousness to the grave: and true success can be won in no surer way than by wresting from every possible source an answer to this question.

Truth can be found only by persistent effort.—"Yea, if thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as for silver, and searchest for her as for hid treasures; then shalt thou understand" the truth.

Right thinking means right living. The two are inseparable.

We have no *right* to believe that which *may be* untrue. It is dangerous to do so. It is not enough that it seems true to us; we are held bound to use every means within our reach to test its truth. "*Prove* all things" applies as certainly to the Bible itself as to any other food that is offered to our minds.

Each one must decide for himself what is true. Others may have better minds and opportunities than I. I did not make the difference, and am not responsible for what I do not possess. The judgment I have, good or bad, is the one I am expected to use, and by its decision I must abide. Christ said, "Why even of yourselves judge ye not what is right?" Christians and infidels must alike admit that, faulty though it be, there is no other tribunal before which to bring this question, than that of human judgment.

II.

NATURE OF REQUIRED PROOF.

The Bible claims to be a revelation of the origin and ultimate destiny of man, together with a schedule of his duties, toward God, his fellows and himself. We have a right to expect that a book with such claims shall furnish internal evidence to substantiate them. We have a right to be dissatisfied with merely external proof or with the negative kind which only replies to criticisms. Christians are too apt to stand on the defensive. The warfare of faith is aggressive. Truth is positive, like light: and we have reached the time when we may, without fear, subject the matter of the Bible to as severe tests as the discovered sciences are subjected to; when we may, if it fails to meet such test, without guilt discard it; and when, if it abides such tests, it will take the position it is entitled to—that of demonstrated truth.

The present writing is initiatory and incomplete, for the subject is a growing one. The line of proof we have adopted is to substantiate the following propositions: First, The Bible is the product of one mind. Second, It is the product of a mind better and wiser, and stronger than any human mind. If these propositions can be satisfactorily proven would it be reasonable to longer doubt the claims of the Bible? If these fail to convince

will some skeptical friend tell us just what would convince him?—And let him not say that he does not believe because he *will* not, or does not want to; *that* is unreasonable.—L. A. A.

(To be continued.)

THE LORD'S COMING AS A MOTIVE.

It is sometimes averred, by lukewarm and ease-loving preachers, that the prophecies are not a practical or profitable subject upon which to descant from the pulpit. The apostles did not so regard the matter. In the epistles the coming of Christ is sixty-seven times mentioned, while the subject of atonement, even, is distinctly alluded to but fifty-seven times. There is no more practical doctrine than the Second Advent, and by the apostles it is made the motive of every Christian duty, in one way or another. I transcribe from the New Testament, using the Emphatic Diaglott rendering, a few passages to show how this subject is blended with motive.

It is the motive for Divine hope: Titus ii. 13—"Waiting for the blessed hope, even the appearing of our great God and Saviour Jesus Christ."

For patient waiting: 1. Thess. i. 10—"And to wait for His Son from the heavens, whom He raised from the dead, even that Jesus who is delivering us from the wrath which is coming."

For moderation or gentleness: Phil. iv. 5—"Let your gentleness be known to all men. The Lord is near."

For prayer to be accounted worthy to stand before the Son of Man: Luke xxi. 36—"Be you watchful, therefore, at all times, praying that you may be regarded worthy to escape all those things being about to occur, and to stand before the Son of Man."

For long-suffering patience: Jas. v. 8—"Be you also patient; establish your hearts, because the coming of the Lord has approached."

For spiritual-mindedness: Luke xxi. 34—"But take heed to yourselves, lest your hearts be oppressed by gluttony, and drunkenness, and anxieties of life, and that day should come unexpectedly upon you."

For perseverance under persecution: 1. Pet. i. 7.—"So that the proof of your faith, being much more precious than gold that perishes, though proved by fire, may be found to praise, and glory and honor at the revelation (or coming) of Jesus Christ."

For holy conduct and piety: 2. Pet. iii. 11, 12—"What persons ought we to be in holy conduct and piety, expecting and hastening the presence of the day of God, on account of which the heavens being on fire will be dissolved, and the elements burning intensely will melt."

For earnest preaching: 2. Tim., iv. 1, 2—"I adjure thee before that God and Christ Jesus who is about to judge the living and the dead, and by His appearing and by His kingdom, proclaim the word, be urgent seasonably, unseasonably; confute, rebuke, exhort with all long-suffering and teaching."

For fighting the good fight of faith: 2. Tim., iv. 7: 8—"I have maintained the good contest, I have finished the race, I have guarded the faith; it remains that there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give me in that day; and not only to me, but also to all those who have loved His appearing."

For Godly fear and repentance: Heb. ix. 27, 28—"And as it awaits men to die once, but after this a judgment; so also the Anointed One, having been once for all offered for the many, to bear away sin, will appear a second time without a sin-offering, to those who are expecting Him, in order to salvation."

For sobriety and prayerfulness: 1. Pet. iv. 7—"But the end of all the things has approached; be you, therefore, of a sober mind and be attentive to prayer."

Other passages might be cited, but these are enough to show that the second coming of our Lord was the burden of the apostles' preaching; and to preach these duties without the advent is to deprive them of motive. Nevertheless, we ordinarily hear no preaching of this kind in the pulpit of to-day.

G. F. F.

"It is in the minute circumstances of a man's conduct that we are to enquire for his real character. In these he is under the influence of his natural disposition and acts from himself, while in his more open and important actions he may be drawn by public opinion, and many other external motives may have taken part in them."

Professor Felix Adler, of Chicago, has withdrawn from the "Free Religious Association," having discovered that the advocates of free religion have no object beyond the perpetual discussion of religious questions, and that the movement ends in negation. Professor Adler holds that the evils of humanity are not to be removed by talking about them, and he believes that all practical work for man is to be done through institutions.

BAPTISM THE "FORM OF DOCTRINE."

There is a letter or form, and a spirit of baptism. Many rest in the mere form, others ignore it entirely. Why not have both? The form is easily determined, if its spirit or meaning be understood.

The doctrine of Christ is mainly summed up in two words, death and resurrection. Then the "form of doctrine" should be and is a symbolic death and resurrection.—Rom. vi. 3; v. 17. It expresses our faith,—Christ died and rose again. It expresses our hope,—because He lives we shall live also. It expresses the substance of practical Christian life,—dying to sin, and rising to a new life of holiness.—Rom. vi. 11. That there are many who have this faith, hope and life, or spirit of obedience, who have not expressed them in the Scriptural form, is doubtless true. But they should be so expressed. The spirit of obedience should always precede the form and find expression in it. Some have been so taught, that the relation between the reality and the form has not been seen, and so they are led to do something else instead, and think it will do just as well. Their act, done sincerely, may be because of loyalty, but the act itself is not an expression of either the faith, hope or loyalty. He that refuses to obey when the truth is seen is neither sincere nor loyal. Rom. vi. is clear upon this subject, giving the broad meaning, as well as the form, of baptism: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are *buried with Him* by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted* together *in the likeness of His death*, we shall be also [raised] *in the likeness* of His resurrection." The "likeness" and the reality must resemble each other.

A certain preacher was very warmly commended by one of his hearers. The flattered man was pleased; but he was taken down a peg when the flatterer added: "I don't believe in any preaching at all; and yours comes as near to none as any I have ever heard."

A wise man ought to hope for the best, be prepared for the worst, and bear with equanimity whatever may happen.

"GOING HOME."

BY J. N. DARBY, IN HIS EIGHTIETH YEAR.

I am a stranger here,
No home, no rest I see.
Not all earth counts most dear
Can wring a sigh from me.
I'm going home.

Jesus, Thy home is mine,
And I Thy Father's child,
With hopes and joys Divine,
The world's a dreary wild.
I'm going home.

Home! oh, how soft and sweet
It thrills upon the heart!
Home! where the brethren meet
And never, never part.
I'm going home.

Home! where the Bridegroom takes
The purchase of His love—
Home! where the Father waits
To welcome her above.
I'm going home.

And when the world looks cold
Which did my Lord revile,
(A lamb within the fold,)
I can look up and smile.
I'm going home.

When its delusive charms
Would snare my pilgrim feet,
I fly to Jesus' arms
And yet again repeat,
"I'm going home."

And as the desert wide
The wilderness I see,
Lord Jesus, I confide
My trembling heart to Thee.
I'm going home.

While severing every tie
That holds me from the goal,
This—this can satisfy
The craving of the soul,—
I'm going home.

Ah, Saviour, gently lead
Along the painful way,
Bid every word and deed
And every look to say,
I'm going home.

One of the most remarkable affiliations which has been known in religious worship was that on Thanksgiving day in Philadelphia, between Baptists and Jews. The Rev. Dr. Magoun preached in the Rodef-Shalom synagogue to a mixed congregation, composed partly of his own Broad Street congregation and partly of the regular attendants on the synagogue. Rabbi Jastrow offered prayers in Hebrew and read from the Old Testament scriptures. Dr. Magoun preached on David, and held up Judaism as the fountain of revelation, containing the germs of all that has been developed into the Christian religion.

THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii: 19-21.

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FIRE. FIRE. FIRE.

"For our God is a consuming fire."—Heb. xii. 29.

The Scriptures as clearly assert that "God is Fire," as that "God is Love." And there are many earnest Christians who have such a view of the Bible teachings on the subject of fire, that they are not prepared to accept the full Bible teachings as to the ultimate reconciliation—by the power of His love, of all God's creatures. To say that "God is Love," and, as in our text, "God is Fire," is almost equal to saying, "Love is Fire." Yes, God's love is an infinite fire, that will burn up whatever opposes His will, and He will in due time have things just as He wants them, and all in harmony.

We do not mean to say that God's love and fire are exactly alike in all respects, but that God's fire is that *phase* of His love which in the form of, and by means of, judgments will overcome the opposition and so *reconcile* man, —"For when Thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. xxvi. 9.

His fire and His wrath are doubtless nearly the same; and we understand that God's anger, and even hate, are, when rightly understood, expressions of His wondrous love. He hates sin and its consequences,—all "the work of the devil,"—because He loves His own creatures. And He will demonstrate His love and saving power by destroying "the works of the devil," and so saving His own works. "For this purpose the Son of God was manifested, that He might destroy the works of the devil."—1. John iii. 8. His mission is to destroy the destroyer of His creatures and so save them. If He should fail to any extent, or in a single case, to destroy the enmity, to that extent the object of His mission would be frustrated, by persons of His own creation, and things of His own permission; and to the same extent evil would be proved more powerful to pull men down, than God's love and truth to draw men up.

The prophet Isaiah, lv. 10, 11, beautifully and clearly expresses the certainty of Christ's success, in *all* that He undertakes to do; "For as the rain cometh down, and the snow from Heaven, and returneth not thither, [that is, unsuccessfully] but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." When it is understood that the Son of God *is* the Word or expression of His own infinite Self, then the above passage will be understood as saying that the Son of God will *succeed* in destroying the works of the devil, for the beloved apostle John, who came nearer to the *heart* of the Saviour than did the others, has declared this destruction to be the thing whereto He was sent. All must agree that sin and the death that came by sin are the works of the devil. Among Christians there is more difference of opinion as to the *death* than as to the *sin*. One class holds the death to be merely physical, but yet involving a complete destruction of being, or personal annihilation. But a greater number doubtless believe that the primary idea is that by sin man was cut off from God's fellowship and favor, and that therefore all mankind, though physically strong and active, are "*dead* in trespasses and sins."—Eph. ii. 1. Though the

latter class also claim that in some sense man's physical being was affected by sin, and that physical death was and is an *indirect* consequence of sin.

Now there are many Christians who think the Lord will succeed in putting an end to mere physical *dying*, and that He will destroy the *state of death*, by a bodily resurrection of all, who still believe that the mass of mankind will always continue to sin, and so continue to be dead to God eternally. They believe in eternal sin, and therefore in eternal suffering. That is, they believe God will destroy the merely indirect consequence of sin, but the work of the devil, in sin and its real and direct penalty, will *never* be destroyed.

The class who believe that man is merely a physical being, and that when he is dead he has gone *out of being*, or has been *annihilated*, are often very earnest in the condemnation of the idea of eternal sin and consequent suffering. They say, and with much force, "In such a case the works of the devil will never be destroyed." But they still believe that the *death state* will last eternally; and this, with their view, is as really the work of the devil, as with the other view spiritual death is the work of the devil. Can they not see, can not *both* classes see that if even one soul remains always under the bondage of death, whichever death is the penalty of sin, the work of the devil instead of being burned up,—destroyed,—is eternally perpetuated? "But then" it is said "there shall be no more *dying*." Dying, as a process, is not the penalty of sin. "The wages of sin is *death*." "There shall be no more *death*." Why? Because the Lord says He will swallow up death in victory. If men should now cease to die, would that be the destruction of death? If so, then all, saints and sinners, might remain dead, and the devil not be the victor. But as we know that the way death was abolished in our Lord Jesus was not by keeping Him alive before He died, but by *making Him alive* from the state of death, so we may know that when His work is carried out in the race, death will be destroyed by resurrection. To destroy life is to kill; so to destroy death is to make alive. And if, as we believe, to be dead is to be in a state of sin and enmity,—at least that death *includes* this—then to be made alive, or to have death destroyed, must *include* the destruction of the enmity, which really means, or is, reconciliation to God.

This work of making men alive unto God, has certainly begun, as in the case of those of whom Paul could truly say: "You hath He quickened [made alive], who were dead in trespasses and sins."—Eph. ii. 1. This could not have had reference to bodily or physical death for two reasons:—1. They had never been physically dead. 2. Admitting that it meant, as some claim, that they and all mankind were dead in the sense of being *condemned to die*, then they had not been quickened or freed from such condemnation, for those Ephesians, like all other Christians, as well as heathen, have had to die physically. The only tenable ground is that as they had been dead to God on account of enmity, so now, being reconciled, they were alive to God. That to be made alive means to be reconciled to God is shown by Paul's exhortation, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. vi. 10. Hence the further exhortation, "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that *are alive from the dead*, and your members as instruments of righteousness unto God."—Verses 12, 13.

Now there are thousands of earnest Christians, who believe and know that, in a large degree, the Lord has succeeded in overcoming *their* opposition, by heaping *coals of fire* on their heads, while they were yet enemies; and who would be willing to join the apostle in saying, "By the *grace of God* I am what I am," taking no credit to themselves whatever for the change, who still think that the Lord will fail to overcome the opposition of others who are no worse by nature and practice than they themselves once were!!! Or do any think that the Lord succeeded with them, because they were *not* so wicked and obstinate as others? Surely not; for if this be so, then the Lord fails to save those who *need* saving the most, and succeeds in drawing to Himself only the less obstinate. But Paul says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, *of whom I am chief*."—1. Tim. i. 15. It is evident that Paul, when he got a view of himself by nature and practice, regarded himself, as many have done since, when awakened, as the chief of sinners, and yet God's grace conquered him.

"Oh yes," it is often said, "I believe the Lord can and will save the worst of sinners if they will only *seek* salvation." But the fact is, dear reader, that Paul was not *seeking salvation* when he was on the way to Damascus and the Lord arrested him; he was seeking with eager haste to destroy Christians, and was thus *persecuting* Jesus. "Saul, Saul, why persecutest thou me?" Not till then did he

even know how great a sinner he was, and so how much he needed salvation. Not one of us, we may safely say, ever started or wanted to come to God until He arrested us, in some way bringing His truth to bear upon our minds; and did we not by nature *resist* His drawing until He overcame it? We can not limit the fullness of the plan, nor believe that the "coals of fire" will cease to be effectual until the Lord will have overcome *all* evil with good.—See Rom. xii. 20, 21. There can be no doubt that, when the Lord calls on *us* to act on this principle of dealing with enemies, He is calling on us to imitate His own method, so that we may be co-workers with Him in bringing in the grand result of a reconciled universe.

But there are obstacles in the way of honest inquirers and we would deal with them kindly and candidly. We are met with the indignant exclamation:

FIRE IS FIRE AND DEATH IS DEATH!!

True, fire *is fire*, and death *is death;* but surely you do not think that all fire is of the same kind, or that there is but one kind of death. Is what has been said above not sufficient to show that death does not always mean physical or literal death? Is it not clear that when man died to God he became alive to sin? And when men die to sin do they not become alive to God? Then his *second death*, which is accomplished in and by Christ—(2. Cor. v. 14) is far better than his *first death* which was by Adam. The first was a death away from God, and the second is a death away from sin. And in this the work is by the agency of "fire," and so the Lord sits as a refiner of silver, until His own image is reflected.

Surely no one who will think a moment will believe that "Our God is a *literal* fire." If this be considered an exception, we would ask: When Paul says we are to heap coals of fire on the heads of our enemies, and so overcome evil with good, does he mean literal fire? Does he not mean great warm coals of *love?* Is it not God's way to do as the noble "Quaker" or "Friend" did when he *killed* his neighbors—his enemies—by loving (burning) the hate all out of them? He thus made them his friends. How else can evil be overcome with good?

As love and hate are the same thing in opposite directions, like heat and cold, therefore hate of good, (or evil or self-love) is also called fire. This is hell-fire. If you say hell-fire must be literal or material fire read the following from James iii. 6,—"And the *tongue* is a *fire*, a world of iniquity * * and setteth on fire the course of nature; *and it is set on fire of hell.*"—(Gr. *Gehenna.*) Is the tongue not a literal fire? Then Gehenna fire is not literal either. It is the condition of being far, far from God, but what we plead for is that God's fire is the greatest and will devour its opposite. He will love the hate, or selfish love, all out of them, and whatever of bitter experience comes from their own selfishness, will in due time aid them to appreciate God's infinite benevolence.

LITERAL AND FIGURATIVE FIRE.

The question arises, and fairly too, "If fire is not always literal, how shall it be determined when it is literal and when it is not?" Are we left to guess at it, or is there a Bible principle by which we may fairly judge? If it is guesswork then we are left at the mercy of any or every speculator. Some may think we too are speculating; if they, after reading carefully so as to understand the position taken, still think we have not fairly reached it by a harmonious comparison of scriptural facts, then let them *reject* the conclusion. "Prove all things: hold fast that which is good."

We understand the Scriptures to bring to view three distinct kinds of fire. 1. The literal, which consumes individuals or material of any kind, as used in the destruction of Sodom and the other cities of the plain. 2. The figurative, by which nations and systems are said to be consumed, when they were simply undone, as nations, but the people not destroyed. These both seem in some sense to be typical of what, for want of a better name, we call—3. Super-figurative, or Celestial fire, by which the Lord consumes the devil's work of enmity, and so converts His enemies into friends. This third kind is what we have been considering.

The literal, or material, in this, as in everything else, is the basis of the figurative, but to suppose that the type and antitype must be of the same kind, is to ignore the progression from the lower to the higher, from the natural to the spiritual, which is a clear Bible principle. On this plan, because the lamb was a type, then "The Lamb of God" should be a literal lamb, but all know this is not so. Then do not expect type and antitype to be of the same kind.

Whatever *consumes* is properly called fire, because fire consumes that upon which it feeds, or acts. It will be found on examination of the word that *literal* fire is much less used, or spoken of, in reference to the Lord's dealings with men and nations than is often supposed. It will often be found to be of the *second kind*, above mentioned, resulting in the overthrow or destruction of nations, as such, and other systems or institutions of

earth. But when the literal is used, which burns up literal flesh, we are quite certain that it is always a type of the *destruction*, (not eternal preservation and torment), of what in the dispensation of the Spirit is called, "the flesh," "the old man," "the body of sin," "the enmity," which Paul declares to be "the carnal mind."—See Rom. vi. 6; vii. 24; viii. 5–10. Whoever will read these passages may see that to be "in the flesh" means to be in a state of enmity, or to be without the Spirit of God indwelling; and therefore to have the flesh destroyed means to be converted, or reconciled to God, and so to have the Spirit of God dwelling within. That fire of God which consumes the *carnal mind* and so *saves the man* from a condition of sin and misery, unto a condition of holiness and so of happiness, is the great *antitypical* fire. And whenever in the typical dispensations of the past the Lord used literal fire to destroy an enemy or a city, it was to foreshadow His future method of *saving* men by the destruction of the *enmity*, and all wicked *systems*. With this view those destructions of the past lose the *horror* that has been attached to them by the idea that the poor victims were all hurled into a place and bound in a state of endless torment, or even of endless death. They only await God's "due time" to be brought to the knowledge of the truth, that the Lord gave Himself a ransom for them all—(1. Tim. ii. 4-6), and so to experience the benefits of the coals of celestial fire, under the influence of which they *cannot help* loving Him, and *so cannot help* obeying Him.

"If all the world my Saviour *knew*,
Then all the world would love Him too."

As love to God always produces obedience, —(John xiv. 23) there will be neither room nor need for these ransomed ones to die again. The work of the devil,—"the enmity," "the carnal mind"—being destroyed, they, as God's work of creation and redemption, will *then* be *fit to live*,—all the greater trophies of His grace and power because of the depths to which they had sunk, and out of which He will then have lifted them.

ELIJAH'S FIRE A TYPE.

With those who have seen that Elijah is a type of the ruling powers of God's kingdom, both here and hereafter, this should have special force. Under his direction literal fire came down and burned up the enemies of God,—2. Kings i. 10-12. Now if the type and antitype were to be of the same kind, then it would be right and proper for God's saints to burn up literally or otherwise literally to kill their enemies. This is what the counterfeit Church of this dispensation has in many cases attempted to carry out. But instead of this being the work of the saints, that wicked system has been "drunken with the blood of the saints and of the martyrs of Jesus."—Rev. xvii. 6.

Those who have really caught the spirit of the New Covenant teachings—which is the spirit of the gospel of Christ—know that "The weapons of our warfare are not carnal [earthly, such as fire and swords and guns] but mighty through God to the pulling down of strongholds."—2. Cor. x. 4. Read Ephesians vi. 10–17, and there see the kind of weapons by which the devil's kingdom is to be overthrown. And you may, if appreciating the power of the "gospel of peace," and "the sword of the Spirit," have but little difficulty in seeing the force and beauty of the prophecy, "With *fire* and with *sword* will the Lord plead with all flesh, and the *slain* of the Lord will be many;" or of Paul's statement, "And the God of *peace* shall *bruise Satan* under your feet shortly."—Rom. xvi. 20. What Christian can think that the laws and principles of peace, which pertain to the operations of the kingdom of Christ *can* be supplanted by something better, just when the kingdom has won its way into power and great glory. It is a grand mistake to think that the victories of the ages to come are to be on a different *principle* from those of the present. The kingdom in glory will have a greater *degree* of power, but it must be of the same *kind* as that of the kingdom in bud, or in the state of growth. Christians who think success will come to God's cause by literal fire or carnal swords, have not made much advancement on this point from the literalism of the typical ages of the past. That many think thus who are begotten of the Spirit, we cannot doubt, but they, like young children, have not learned much of the law of their being. They have not learned fully what manner of Spirit they are (begotten) of. Their idea is carnal, not spiritual, on this subject. They are much in the same condition as that of the apostles in the early stages of their experience, coming out as they were from the Jewish or typical religion. See Luke ix. 51-56. Their Master was abused; some of the people were inclined to treat Him with contempt; and the apostles very *naturally* were sensitive for His honor; and thinking of the way Elijah did with his enemies, and not knowing that it was a type of *spiritual* fire, said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. *For the Son of man is not come to destroy men's lives, but to save them.*" Oh that all might hear and

understand this! How save them? By burning up "the flesh," "the enmity," "the carnal mind," that is, by winning them over to the Lord's side,—reconciling them to God. The mission of the Son of God is to save the world, and the nature of His work must always be in harmony with this mission, until it be accomplished.

REFORMATION AFTER DEATH; OR, WILL THE WICKED FINALLY ATTAIN SALVATION?

BY JOHN FONDEY, M. D.

THE doctrine that the whole race will finally be saved is, I am aware, opposed to the majority of the creeds of the various religious sects: but, nevertheless, it is one, I feel confident, which is in harmony with the teachings of scripture. The believer in Christ will, of course, be exempt from such future probation—*his* trial ends at death, or at the change he undergoes in the day of Christ's appearing.

To the rest of the race, however, there will come a "due time," during which Christ will enlighten all, and be manifested to, and accepted by, them as a Saviour. I will not enter into an extended examination of the scriptural proof in support of the doctrine, but will take up and consider it in a general way, while speaking on the subjects of Election and Free Grace, which are so vitally connected with this question. The grand error of the Church and ministry, who hold a contrary opinion, is that they do not recognize the *object* of the gospel during this dispensation. They believe, except stern Electionists, that all who *will* may *now* be saved if they will exercise faith in Christ—that grace is free: while Electionists, holding the view that only a part will be saved, hand the balance over to suffer eternal torment. But is either of these right? Each wars with the other; while the truth is that each of these views—Election and Free Grace—is right: the error consisting in not recognizing the proper period when each shall have its predicted sphere of action and fulfilment. As regards Election, its true and appropriate period of operation is especially during this gospel age—that of Free Grace, during ages or dispensations yet future. The only object and work of the gospel, in this gospel age, is to bring out the bride of the Lamb—the spiritual kings and priests who are to reign with Christ, and with Him bless all the families of the earth. Israel would have been a nation of kings and priests in the flesh if they had accepted and obeyed Christ: but they rejected Him, and He cast them off; and now the work of selecting those who are to constitute the bride is going on, as the Apostle James said: "God, at the first, did visit the *Gentiles*, to take *out of them* a people for His name."—Acts xv. 14. The bride is to have His name,—with Him to constitute "*the Christ*."

God the Father has selected a certain number who are to constitute the bride; and only such, gathered out of this and past dispensations, will be partakers of this *special* salvation. Jesus said: "*All* that the *Father giveth me shall come to me*,"—John vi. 37: "I pray for *them*, I pray *not for the world*, but for *them* which *Thou hast given me;* for they are Thine."—John xvii. 9. God the Father has given a *certain number* to Jesus, whom He chose in Christ *before* the foundation of the world; and *predestinated* for sonship, according to the good pleasure of His will, (Eph. i. 4, 5) who are to constitute "the Church," which was founded on the day of Pentecost—this Church to be one with Him as His wife—typified, as seen in Eph. v. 30-32, by the relation of husband and wife. And no one can become a part of this bride—no one can, Christ said, come to Him, "Except the *Father*, which hath sent me *draw him*."—John vi. 44. No man can, therefore, in this gospel age, come to Christ, unless *specially drawn by the Father*. Is the sinner then, responsible for not coming to Christ, (his mind carnal, at enmity against God: not subject to His law, *neither indeed can be*, Rom. viii. 7) when he is not drawn by the Father, and the Father *does not intend to* draw him?

Now as the Father designs to take out only a certain number for His Son, as His bride, in this age; and as no man can now come unless he is thus drawn, would it look just in God to consign to eternal woe the rest of the race whom He did not draw to Christ? It would not. But God *is* just and merciful, and while He passes the *mass* by in this age, reserving comparatively but few for the honor, and glory, and work of the brideship, He blesses the rest with *lesser* blessings. The Church has a *special* calling—she will be the bride of Christ, share with Him the honors of His exalted position, and unite with Him in carrying on the great work revealed to Abraham when God said to him: "In thy seed"—Christ and His bride—"shall all the nations of the earth be blessed."—Gen. xxvi. 4. This is the gospel, as Paul says: "And the Scripture, foreseeing that God would justify the heathen through

faith, preached before *the gospel unto Abraham*, saying, In thee shall all the nations of the earth be blessed."—Gal. iii. 8. Not only in Abraham, but also in his seed. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is *Christ*."—Gal. iii. 16. And those who are Christ's are Abraham's seed also. "And if ye be Christ's, then are *ye Abraham's seed*, and heirs according to the promise."—Gal. iii. 29. So then *all* the nations, (which includes all the *families* of the earth, Gen. xii. 3,) will be blessed through Abraham and his seed—Christ and the Church, His bride. As Adam and Eve were a type of Christ and His bride; and as God commanded them to be fruitful, and multiply, and replenish the earth, (Gen. i. 28,) with a people *in the flesh*, so, as the anti-type, *the Christ* (Christ and His Church, the bride,) will have a *spiritual* offspring, as countless as the sands upon the seashore. And it is during, and after, the Millennial age, (for the race will be continually increasing—there will be *perpetual* generations; Gen. ix. 12) that this spiritual seed will be coming into existence and be developed—these with that portion of the race passed by in this and former dispensations constituting a host as countless as the sands or stars in multitude. It is *after* "the marriage of the Lamb is come," and judgment has been executed upon the nations, that "the Spirit and the bride say, *Come*. And let *him that heareth* say, Come. And let him that is *athirst*, come. And *whosoever will, let him take the water of life freely*."—Rev. xxii. 17. *Here is where Free Grace comes in. All who will*, may then come to Christ and be saved. The devil being restrained during the *Millennium*, and losing all his power to do evil soon after *its* termination, he can no longer exert his evil influence, and man will accept of, and attain, salvation.

As already stated, it would appear unjust in God to save only a few out of this dispensation, raising them to the exalted position of the brideship, *drawing* them by His Spirit,—saving them not because they were worthy, but according to His good will and pleasure—and leaving the remainder of the race to perish—perish because they were not drawn by the Father to Christ. For, unless so drawn—unless the Spirit of God wrought in them to *will* and *to do* according to His good pleasure, those, thus drawn, would never have come to Christ. For man, in his unregenerate state, cannot think a good thought, speak a good word, or feel any desire to become spiritual, or to be saved. Man, like the animal, will only follow the instincts of his nature, the promptings of his lusts: and these, even in the regenerate man, war against the soul; and occasion the conflict continually waging, and which terminates only at death, or at the change which takes place at the coming of the Redeemer. And if man, of himself, can not create a good thought, feel a holy desire, or do a spiritual act—*can exercise no faith*—for this is the *gift of God*—it would not seem in accordance with the character of God, as a just and loving Father, to so work in the hearts of a *few* as to transform *their* minds and hearts, make them pure and holy, and raise them to the high honor of the brideship, and leave the rest of the race to *perish:* or, as is generally taught and believed, to suffer eternal torment for sinful gratifications which their nature led them, like the brutes, to indulge in: God giving them no help, no aid of the Spirit, to enlighten their minds or to sanctify their hearts, or incline them to do His will. It seems but right and just that, like those whom the Father draws, they too should have a drawing of the Spirit, and an opportunity afforded them of securing salvation and eternal blessedness—in a far lower degree, indeed, than the Elect, but still a state of joy and happiness, unfading and eternal.

To accomplish this, man must have light. His mind must be cleared of its darkness; his heart opened to receive truth, and to believe in Christ; without faith in whom man must perish. "For God so loved the world that He gave His only begotten Son, that whosoever *believeth* in Him shall not perish, but have everlasting life."—John iii. 16. And of Christ it is said: "That is the true light, which *lighteth every man* that cometh into the world."—John i. 9. From these two passages it appears that faith is necessary to the salvation of *every* soul and that Christ "is the true light which lighteth *every man*," without which light there can be no exercise of intelligent faith. If so, what a vast multitude of the race must perish—perish too in ignorance of the fact that such promises were ever uttered, if they will have no future opportunity to believe in Christ, the true light. Myriads of the heathen, and of innocent babes and children, must, according to orthodoxy, be swept into the vortex of eternal woe; for they never had an opportunity to believe in Jesus; they either never heard of Him, or, through immaturity, were incapable of thought upon, to them, so momentous a subject.

Now, if *every* man that cometh into the world is to see "the true light," and if faith is to be exercised for salvation, as so

many of the race have never had this light, these must, at some period or another in the future, receive it. Having died without seeing it, the conclusion is both reasonable and just that the time when they shall see this light must be *after their resurrection*. And as the Father, in this dispensation, draws only those to Christ who are to constitute the bride, it will be the work of the *Son*, in a future age or ages, to draw *the race* unto Himself. "And I, if I be lifted up from the earth, *will draw all men unto Me*."—John xii. 32. Then will be fulfilled those divine declarations: "That at the name of Jesus *every* knee should bow," and "*every* tongue confess that Jesus Christ is Lord, to the glory of God the Father."—Philipp. ii. 10, 11. "And He is the propitiation for our sins, and not for ours only, but also for the sins of *the whole world*."—John ii. 2. Other Bible proof of the doctrine that there will be probation hereafter—after death—to those who while here did not have the true light—to those who were excluded from the brideship—is afforded us in 1. Tim. ii. 3-6.—"For this is good and acceptable in the sight of God our Saviour, who WILL HAVE ALL MEN to be SAVED, and to *come* unto the *knowledge of the truth*. For there is one God, and one Mediator between God and men, the man Christ Jesus: Who gave himself a ransom for ALL, *to be testified in due time*." We are here taught that to all men there is a due time—a time that shall come to *each* and *every* man—when Christ will be witnessed or testified to be a ransom for *him*—when every soul that has ever lived, or will live, will know that Christ is for him a ransom. In further proof that God's plan of salvation includes the whole race, Paul, in Rom. v. 19, says: "For as by one man's (Adam's) *disobedience*, the many (the whole race) were made *sinners*, so by the *obedience* of one (Christ) shall the many (the same, whole race) be made righteous." "Who WILL have ALL men to be *saved*," as above quoted. "Who is the Saviour of ALL men, *specially* of them that believe."—1. Tim. iv. 10. This special salvation is of the few to the brideship—the general salvation is to the rest of the race.

But not only is the whole race to be redeemed, but Scripture teaches that the fallen angels—Satan and his demon hosts—are to become reconciled to God also. In Philipp. ii. 10, 11, already quoted, it is said that "*every* knee should bow, of things in HEAVEN and things *in Earth*," and the Lordship of Christ be confessed by *every* tongue. Also in Col. i. 20, we read: "And having made peace through the blood of His cross, by Him to *reconcile* ALL things unto Himself; by Him I say, whether they be things *in Earth*, or things IN HEAVEN." From these two quotations we learn that not only the things in *Earth*, but also the things in *Heaven*, are to be finally reconciled to God. The things in earth refer to man: but *what* are the things in *Heaven* to which reference is made? They can not be holy angels, for *they* were never unreconciled to God; they must be the FALLEN *angels* who are here indicated, and who are at last to be brought into submission to God. Then will the triumph of Christ be complete—then will *all* things be subdued unto Him—the restitution of all things be accomplished. The folly of further resistance will then be apparent to Satan, for all his power to do evil will have been destroyed forever; and divine grace extended toward him, will soften and subdue him and his hosts also. For *he has had his mission to fulfill*. God could have kept him from falling, but this was permitted that he might be the instrument in man's temptation, and make him acquainted with evil; thereby causing a development of moral character, and giving occasion for the manifestation of the glorious attributes of the Divine Being, especially His wondrous love, and mercy, and compassion.

God WILL have ALL men to be *saved;* it is the *will* of Him who cannot be thwarted in His purposes, but who will *do* what He proposes to accomplish. Then will sin be eternally extinguished; and throughout the whole universe no jarring notes be heard; but love, and peace, and purity, and righteousness be everywhere witnessed and prevail," and God, throughout the everlasting ages, "show the exceeding riches of His grace, in His kindness toward us through Christ Jesus."—Eph. ii. 7.

A more glorious sight—one more in harmony with the character of a God of love—to see the race saved—to know and love their God and Saviour—than to witness their agonies under the avenging hand of a God who says He is "Love." The saved ones, too, could witness such sights without feeling emotions of pity and compassion, only when their natures had changed from human to demoniac. Oh! no—such views must be wrong. God is *Love*, and Christ "is the propitiation for our sins," and "for the sins of the *whole world*." May we constitute a part of the bride; and, as kings and priests —in the ages to come, be engaged with Christ, in the glorious work of bringing man and all fallen spirits into harmony and reconciliation with God!

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GENERAL NOTES.

THERE are some things in this paper that savor of the idea that "Election" is an *arbitrary* thing with the Lord; as if others might have answered the purpose as well, but the Lord did not choose them. This makes the Lord appear as a respecter of *persons*, which the word declares He is not. A surface view of the word may in some cases lead to the conclusion that the choice is arbitrary. But we are satisfied that a closer look will discover that the Lord's selection proceeds on a principle that is in harmony with the conditions and necessities of men: that *fitness* for the purpose controls the choice; that Abraham, and Moses and Paul and *all* the chosen were chosen because of being *adapted* to the work to be done. Neither does the election ignore the use of means, nor man's freedom of action. Good crops spiritually are attained according to the law of faithfulness, and growth, as well as good natural crops. We understand that to be chosen in Christ, is to be selected according to the law of Christ. Men are not chosen arbitrarily *to* obedience, but *through* obedience. Of course the circumstances in which men are placed have much to do with their opportunities. But circumstances are formed by the same law of agencies. That every cause will have its legitimate effect, is as true in spiritual as in natural things. "He that soweth sparingly will reap also sparingly." "Every man will

be rewarded according to his works." We suggest that to be "chosen in Christ before the foundation of the world," means "in the gospel age, before the foundation of the third world, the new order of things, the world to come whereof we speak." The saints of the gospel age are called out with reference to that world, and are to be present at its inauguration, and to share in its administration. "If we *suffer*, we shall also reign." So let us make our calling and election sure, by adding the *seven graces*, and so forming a character *that will fit* us to reign.—2. Pet. i. 5-11.

THE HIGH CALLING

may mean the calling from on high. While it is true that there will be gradation in the kingdom, it will be determined by fitness and faithfulness. The man who had ten talents and was faithful ruled over ten cities. The one with five talents was also faithful, and yet ruled over but five cities. It would be both unjust and cruel to them both to make them change places. The highest degree of happiness to each must depend on being in the position for which he is fitted. There may be some greatly disappointed who are expecting to occupy the high places in the kingdom, who are neither *fitted*, nor *seeking* to fit themselves, for such places. They will afterward learn that the Lord was merciful to them, in not giving them a higher place than that for which they were trained. The highest calling in life is to develop all our faculties in the *use* of them in the service of God and men. We need not trouble ourselves as to *what* position we will occupy in the kingdom; if we will be faithful in what the Lord gives us to do, it will bring the greatest possible reward. And we may rest assured that use brings development, and that the Lord will properly place us in His kingdom. The calling of God to us from on high is to make the most of our time, talents and opportunities in His service. He will take care of the rest.

WHO IS THE SEED?

In the absolute sense it is the Lord Jesus, because He is the absolute Word. "The Word was made flesh." "*Full* of grace and truth." In Him are *all* the treasures of wisdom and knowledge.—*All* the fulness of the Godhead bodily. It was of *Him*,—not of the body, the Church,—Paul spoke when he said "The law was added because of transgression till the SEED should come to whom the promise was made."—Gal. iii. 19. Individual Christians are not the seed in the *absolute*, but in a *relative* sense. The Church, the institution of which *He* is the head, is the seed in the same relative sense. They are the seed by being connected with *Him*. He is not the seed by being connected with *them*. This may explain what we mean by *absolute* and *relative*. He is the Head in the sense of being the Source of all our blessings. *He* breathed on them, and said, Receive ye the Holy Spirit. We cannot impart it to Him nor to each other. We are simply sharers of HIS honors. But Oh, what an honor is this! May we not dishonor Him.

IS THE BIBLE TRUE?

III.

WHAT DOES IT TEACH?

No reasonable man would think to pass judgment on any earthly science with whose principles he was unfamiliar. This rule should be rigidly applied in the investigation of this most important subject. Hence let us first endeavor to understand the doctrines of the Bible.

The historical records, as such, contain, in themselves, no means of proof. They are, however, *plausible*, and present reasonable explanations of many inherited conditions. They must stand or fall with the general reliability of the book, the *soul* of which consists in the elsewhere unattainable *heavenly* ideas and doctrines it presents. By *these* must its claims be established. These doctrines are imparted to us through the medium of men who "spake as they were moved by the Holy Ghost," and under cover of types and allegories.

What is a Type? A type in the Bible is a Divine arrangement of persons and events, so as to enact in miniature, or on an earthly plane, some grand heavenly truth. Many of the types and allegories are dramas or pictures, which bring to view, at a glance, whole ages of action and transaction. They often hide, for a time, the truth which they are to reveal.

When, for any reason, we would look directly on the sun, lest his dazzling brightness should blind and scorch us we prepare smoked or colored glass, to intercept his glory, and temper himself to our vision. Of course the glass obscures in a measure, but we could not see at all without it. The glass is a medium,—made imperfect to match our eyes,—of an unapproachable glory. This is just the use of Scriptural types and allegories. A partial glimpse of truth is better than none at all; and as our spiritual vision becomes strong, we are enabled—not to dispense with the glass, but—to more perfectly interpret

the image it reflects. When we are made like *Him* we shall see without the glass, face to face.

If a speaker or writer follows his fancy and makes or invents applications of type or prophecy, it is safe to reject at once all such teaching. None are wise enough to say what such and such things mean when God has not said it. When we try to grasp the soul of Divine revelation, we leave the plane of earthly wisdom, and must accept unquestioningly the helps prepared for those who traverse such realms of knowledge.

The first type we would consider is found in the first chapter of Genesis. The earth has passed through its various stages of development and is ready for its king. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." There he stands, for whom the earth was made, and who is the absolute monarch not only of his own life, but of the destiny of unborn millions. The restless pulse, the varied characters, the untutored mental and physical energies of each member of the human race, were sleeping in the veins of this first man. Here is a true idea of representation. He thought, he spoke, he acted for us all. In him we sinned and received the death sentence.

But it was not good for him to be alone,so God caused him to fall into a deep sleep, and his side was opened and Eve was formed. She was not a distinct creation; she was a part of himself. He was a unit before she left his side: although distinct individualities, they are a unit afterward.

Is creation complete, now that the wife is formed? No, it is scarcely begun. This wedded pair have a work to do, a command to obey. God tells them to multiply and replenish the earth and subdue it. Generations have come and gone, seasons, years, centuries, millenniums have changed into history. Adam still lives in the restless, unconquered tide of humanity to which he imparted life, and still obeys that mandate to multiply and replenish the earth and subdue it. Not till the last child of earth is brought into consciousness, not till the last force of nature is utilized and brought under man's control, will the work of the earth-man, the old creation, be finished.

There is the picture, the very broadest and deepest of scriptural dramas. In point of growth it is still incomplete, but the features are all there. What does it teach? Who will interpret it? This we do not propose to do. Let us turn to the Bible itself. Gen. i. 27, 28,—"So God created man in His own image, in the image of God created He him, male and female created He them. And God blessed them. And God said unto them: Be fruitful and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the face of the earth." Now turn to Ps. viii. 5-8,—"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air and the fish of the sea and whatsoever passeth through the paths of the sea." Evidently the second passage is quoted from the first. Now turn to Heb. ii. 6-8,—"But one in a certain place testified, saying, What is man that Thou art mindful of him? or the son of man that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But *now we see* NOT YET *all things put under him.*" What is this? We verily thought that all things had been accomplished; that man had been made in the image of God, had been given dominion over all things, and crowned with glory and honor. Now we are told,—let God be His own interpreter—that it *has not yet been done.* What we have seen has been but the image on the glass, a type or semblance of the real, and we have thought it all there was to see. Now let us look again,—"But we see"—not Adam, but—"JESUS, crowned with glory and honor." Jesus, my friends, is the *first man* made in the IMAGE *of God.* Adam was made so only in type. The scriptural proof is simple and may be briefly stated. First, He, Christ, *was* in the image of God, but *took upon* Him the form of a *servant*, and was made in the *likeness of men.*—Phil. ii. 6, 7. Second, He is now in the image of the invisible God,—Col. i. 15; and we must be *changed* to be made like Him.

We have now discovered who the man Adam represented. (For further proof see Rom. v. 14; 1. Cor. xv. 45.) Jesus Christ is the beginning of the *real*, the *abiding*, creation of God. Who does the woman Adam—He blessed them and called *their* name Adam—represent?

HAS CHRIST A WIFE?

Is the family relation a representation of heaven? O, yes! This is no new doctrine. The Church has always taught it. The dis-

ciples understood that He was Bridegroom; and in the beautiful imagery of the Bible the bride, the Lamb's wife, is shown.—Rev. xxi. 2, 9, 10. The Church, however, has not always known the value of this blessed truth.

Where did He get His wife? I will tell you. *He died for her.* God caused the deep sleep of death to fall upon Him, and from His opened side there flowed the symbols of what give life, spiritual life, *His life*, to the *Church*. Yes, it is the *Church*, "bone of His bone and flesh of His flesh."—(Eph. v. 30), who is espoused as a chaste virgin to one husband.—2. Cor. xi. 2. Their name is called, not Adam, but Christ.—Eph. iv. 13.

Then, at the marriage, is the new creation finished? By no means. Marriage is a *means*, not an end. The very greatest blessing that can be bestowed on any is the gift of life. Are any shocked to be told that the work of the wedded Christ is to impart His own nature to all the families of earth?—to transform them into the image of God, the ultimatum of their creation? The fiat, "Ye must be born again," applies equally to all. Christ was as truly representative as Adam. If in the one we sinned and were condemned to death, in the other we won a greater victory and consequent gain than was our earlier loss,—even "justification to life."—(See Rom. v. 18.) We want you to get the idea. Our representation in Christ is as broad as in Adam; and the *regeneration* includes all who have been born of the first Adam. You ask for proof. The Bible is full of it. We give some of it now, and promise more hereafter. The regeneration is referred to in Matt. xix. 28. Christ is called the everlasting Father, in Isaiah ix. 6. Those who overcome after the marriage of the Lamb are called His sons.—Rev. xxi. 7. And in John i. 9 He is called the true light that lighteth *every man* that cometh into the world.

We have briefly touched on the principal points of this grand type. It includes in itself all other types and all Bible doctrines; because it fills creation's horizon. It furnishes at once a key to revelation and to God.

Other types and doctrines enlarging and filling out the picture already given will be treated of hereafter. L. A. A.

(To be continued.)

"Under every missed opportunity to do good to others there are items of loss to ourselves which we may not estimate."

God is better served in resisting a temptation to evil than in many formal prayers.—*William Penn.*

BIBLE OBJECT TEACHING.

Much of the Bible teaching is by a pictorial method, using symbols, figures, types and shadows, or earthly objects to represent and illustrate spiritual things. In many cases the illustration hides, for a time, the real truth. This method is very common in both the Old and New Testaments. The types of the law, the allegories of Bible history and the symbols of prophecy all recognize this as a fundamental principle.

The pictorial method is effectual for its brevity; and therefore even the history of nations, which is not spiritual, is given prophetically in symbol. That history could not be given more concisely than by the "image" of a man, as in the second chapter of Daniel, or by the four "beasts," as in the seventh chapter of the same prophecy. The former shows human governments in the glory of a man as they appeared to Babylon's king; while the latter showed them in the beastly relation as the persecutors of God's people. The success of God's kingdom, which follows and conquers them, could not be more simply and forcibly expressed, than by the work of the "stone" that smote the "image," or the "fire" that burned the last beast. The absurdity should be apparent of breaking a symbolic man—human governments—with a *literal stone*, or of burning a symbolic beast with *literal fire*.

The value of a type, in expressing much in a little, is clearly seen in the passover. The history of the whole gospel age is thus presented, from the slaying of the Lamb of God,—"our Passover,"—through the spiritual eating of His flesh and the sprinkling of the antitypical blood, until the last act of its fulfilment "in the kingdom of God."—Luke xxii. 15, 16.

This subject brings before us the fact that Moses' writings, at least, have a double meaning: one which lies on the surface, and the other under cover, related to each other as the shell and the kernel. Some are afraid to admit this double character of scripture, lest men should be left to drift on the stormy sea of their own imaginations, without anchor or rudder. But men are not free to imagine applications. The "letter" in many things prevents wandering. Scripture is to be interpreted in the light of scripture and known facts. No doctrine can be proved by allegory alone, as some features of the history may not find an application; but the types and allegories give lively pictorial *illustrations* of what is taught elsewhere in the scriptures, and by the pictures confirm the applications of scripture.

But the double meaning of Moses' writings is not left to conjecture. Both Paul and Jesus recognize it. In 2. Cor. iii., Paul treats of the two meanings as "letter" and "spirit." "The letter killeth, but the spirit giveth life." The letter is what it *says*, externally; the spirit is what it *means*, internally. This does not ignore the historical value of those writings, but in addition they represent a deeper and greater truth. "Now the Lord is that Spirit,"—(verse 17); which is equivalent to saying those scriptures in their deeper sense refer to the gospel of Christ. But the "letter" was the "vail" that hid the real truth from the Jewish mind. This inability of the primary or natural mind to see the spiritual truth was illustrated by Moses putting a vail over his face, showing that they "could not look to the end [antitype] of that which is abolished." Paul says, and so we might still say, "For even unto this day, when Moses is read the vail is upon their heart, but when it shall turn [or be applied] to the Lord the vail shall be taken away." What is true of Jews is also true of thousands of Christians so far as the use of much of the Old Testament is concerned; but in some points, in the light of the New Testament, the vail has been lifted to most Christians. Take the passover again, to illustrate. The Lord said, "Kill a lamb, eat its flesh and sprinkle its blood." The Jews knew what He *said* and obeyed Him, but they knew little, if anything, of its deeper meaning. But Christians, however vague they may be as to its spiritual significance, know and admit that He meant all that is involved in the Lord, as "our Passover."

Jesus applies Moses' writings to Himself, —"For had ye believed Moses ye would have believed me, for he wrote of me."—John v. 47. But only in a typical way did Moses say anything about Christ. Then there is gospel in type. As near to a direct statement about Christ as may be found in the writings of Moses, is,—"The Lord thy God will raise up unto thee a prophet * * * *like unto me.*" This *means* Christ, but it does not *say* Christ. The expression "like unto me" shows that Moses himself is a type of Christ, and it is very interesting to trace the resemblance.—See "Moses and Christ" in DAY DAWN.

The pictorial method is very common in the teachings of Jesus Himself; hence His dark sayings and parables which they that were "without," in the first or primary conditions of mind, could not understand. Earthly objects are used to illustrate deeper truths, and what, when understood, was the illustration, at first obscured the truth. "I am the *bread* of life," and "If any man *thirst*, let him come unto me and drink," are samples. He sometimes used the terms "flesh" and "blood" in the same way, and staggered His hearers by saying, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."—John vi. 53. The Papal doctrine of "Transubstantiation," or the ceremony of turning the bread and wine into the literal body and blood of Jesus, is based on a too literal interpretation of this scripture. Protestants will ridicule the absurdity of the Catholic idea, and yet too often put almost as literal and as great a stress on the literal flesh and blood sacrifice of Jesus. He used these as illustrations of the spiritual food and drink by which the inner life is sustained, and the key is suggested in His own words,—"It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you are spirit and life."—verse 63.

The conversation of Christ with the woman of Samaria is a case in which *water* is the illustration.—John iv. As water to the thirsty, so is truth to them that thirst after God.—Ps. xlii. 1, 2; cxix. 131. The woman thought He meant the water in the well; but He persevered until He led her to the living water.—"The water that I shall give, shall be in you a well of water springing up into everlasting life." This principle of teaching, understood, is the key to much that is grand in the teachings of the word. The "well of water" in this case should open the eyes of some who are too literal as to the "river of water" in the New Jerusalem. This and that are the same kind of water, only this is a "well" and that a "river." That is a grander or fuller manifestation of the riches of God's grace, and is for the nations after the Lord and the New Jerusalem phase of His kingdom have come. Who, that has tasted the "water of life," and has quenched his thirst thereby, but will rejoice that God will, by the same means, quench the soul-thirst of all mankind?

There are seven grades of glory mentioned by Paul from the lowest upward—four on the earthly side, and three on the heavenly, —fishes, birds, beasts and man, stars, moon and sun.—1 Cor. xv. 39–41. There may be less difference between the highest on the lower side, and the lowest on the upper side than some have supposed. In the song of the glorified there are seven ascriptions of praise,—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honor, and glory, and blessing."—Rev. v. 12.

THE SEED.

"EXCEPT A GRAIN OF WHEAT, FALLING INTO THE GROUND, SHOULD DIE, IT REMAINS ALONE, BUT IF IT DIE IT BEARS MUCH FRUIT."—John xii. 24.

LET us consider this statement, which has a deep spiritual significance, in the light of other Scriptures, and also of the illustration the Lord chose. When He uses a natural object to illustrate the truth He would teach, it will always be found well adapted to the end in view. Then the natural operation of a grain of wheat when it is sown may be expected to illustrate the operation of the "Seed" on the spiritual plane.

In what sense does the wheat die? It does not die in the sense of the absolute extinction of life, as all know, for in such a case it would not grow, but it simply dissolves and changes form or body: that is, it throws off the old body and puts on the new one. This is all done while it is *under ground*.

God hath given to every seed its own body. The *seed* of wheat has *its* own body. But, says one, Is not the body itself the seed? No; it is but the outward form and expression of the seed. It is the body which God has given to the seed. [When united the two are one, but they can be separated.—ED.] Hence, "It is sown a natural body; it is raised a spiritual body." In nature, the moment that the sprout shoots forth from the old body, the seed proper has [begins to have] a new body. It is not the body which was sown. That which was sown was a bare (naked) grain. That which is now is a living thing, (filled with Spirit, as it were) and is growing onward and *upward* into its living head—the Sun—from which it received its quickening power.

In application of the figure, the Son of man is the Sower. And first He sows the *word* of God.—Luke viii. 11. It is sown in the hearts of men. This word is called an "incorruptible seed," which does not die, but "which liveth and abideth forever."—1. Pet. i. 23. Now when the word, which is the seed of God, is sown in soil congenial to it:—"Good and honest hearts,"—Luke viii. 15—the result is *they* are quickened and begin to grow up into Christ, into the image (nature) of Him who created them. The word falls on different kinds of hearts, and if the heart be not of the right kind, the word does not take root. In others the growth reaches not to maturity, but under the influence of trials and vicissitudes (the very things that strengthen the plants when in good soil) they wither away. In every case of such failure, the fault is in the soil, and not in the seed.

[The Saviour gives two parables of Himself as the Sower.—See Matt. xiii. In one the word is the seed, and in the other He sows men—"the children of the kingdom." In one, as above shown, the field is the heart, and in the other, "The field is the world." The two operations are *related* but they are not *identical*. The point seems to be that the word sown in the heart, which is good ground, prepares the way for the other. In other words, the life power of the incorruptible word, dwelling within constitutes the man a Seed, which being in turn "sown a natural body, it is raised a spiritual body."—ED.]

Some think that because different kinds of bodies are mentioned, in 1. Cor. xv., as wheat, oats, beasts, birds and fishes, therefore in the resurrection some will have natural and some spiritual bodies. But to the writer this does not seem to be hinted at. [In the resurrection.—Gr. *anastasis*,—or future life, all the "dead" are to have or be heavenly bodies, as sun, moon and stars.—ED.] Those who hold to the above view of the resurrection think that "it is *sown* a natural body" refers to the burial of a dead body in the ground. If this be true then the "seed" is not a good illustration. But both Jesus and Paul use it, and make the sowing to *precede* the dying. If a dead body is the seed, and putting it in the ground is the sowing, then all know that *it* dies *before* it is sown, and that a dead seed will not grow in *any kind* of ground. The sowing, dying and rising is that process by which men are changed, by the power of the Divine Word, from natural to spiritual bodies. In this the illustration of the wheat does not seem to be carried out, for the wheat that grows has the same *kind* of body as what was sown, though not the same body, but Paul declares that while the old form or body is natural the new one is to be spiritual.

In the case of Jesus the Seed dies and *multiplies*.—"It brings forth *much fruit*." "In the beginning was the Word and the Word was with God and the Word was God."—John i. 1. That "Word" was sown in Jesus. [If so, who was the sower? "The Word was made flesh."—ED.] It raised Him up, by the process of dying to sin, and rising to God. And when John saw Him as "KING OF KINGS AND LORD OF LORDS," "His name is called *The Word of God*."—Rev. xix. 13-16. But He had taken our humanity up with Him, for when Saul of Tarsus asked Him "Who art thou, Lord," He said, "I am Jesus the Nazarene." His *personal* exaltation is to result in drawing *all* men unto Him.—John xii. 32. Some may ask, What is the *seed* of God?

"They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the *seed*. For this is the promise, at this time will I come and *Sarah* shall have a son, and *not only this;* but when Rebecca had conceived by our father Isaac, it was said the elder shall serve the younger."—Romans ix. 8-12. (Omit the 11th verse, it being a parenthesis.)

Now this is evidently a type or allegory, because we read in the seventh verse, "In Isaac shall thy seed be called," as between him and Ishmael, who was said to be born of the flesh, while in fact, Isaac was just as much born of the flesh as was Ishmael. But in allegory they show that the earthy man is not counted for the seed. All natural, animal men are the offspring of God from the ground which is the "bondwoman."—Gal. iv. 23. "He who was born of the bondwoman was born after the flesh, but he of the freewoman was by promise."

"Now we brethren, as Isaac was, are the children of promise."—Verse 28. But were we not all born of the flesh? Yes: as natural, animal men, but the "new man within" is the seed of God—the Isaac—the one born of the freewoman—God's own wife—Jerusalem above, who is the mother of us all,—all God's children. Why do I say God's wife? Answer, "For the desolate hath many more children than she that hath an *husband*."—Verse 27. And when Isaac, the seed, had caused Rebecca to conceive, the same principle is shown forth, "The elder shall serve the younger." The earthly man must succumb to the heavenly man—God's seed. "First the natural, afterward that which is spiritual." "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." The earth, who is the mother, and all her sons must be cast out, and the heavenly mother shall rejoice because the earthly one had so many children, evidently because she will have as many. It is said of her that she shall break forth on the right hand and on the left, and she is told to spread out her tents, etc.—Isaiah liv. 1, 2.

Then if, as some claim, Isaac, as a type, was the full extent of the "seed" and it could go no further as such, he as a "seed" was never to be used. What is a seed for but to sow? That is the disposition Jesus said he would make of it. But the scriptures apply it, so there need be no inference in the matter. After saying that the promise was (concerning the allegorical seed) that Sarah should have a son, it says, "and *not only this*, but Isaac and Rebecca should carry on the allegory bringing forth a seed which should rule.

But to return: When the Son of man has sown the seed and it has ripened in glory, (for Paul says "it is raised in glory,") it will then consist of a great multitude. It will be seen to be truly the carrying out of the figure of the wheat,—it has multiplied, if it dies it brings forth much fruit. This is to be again sown. It is also "bread" which is another feature of wheat. It is "*seed* to the sower and bread to the eater, so shall my *word* be that goeth out of my mouth."—Isa. lv. 10, 11.

These things prove to the writer that Isaac does *not* represent a company of believers called the "body of Christ," in the sense of being complete at a given time, and to which no more can be added. But they do prove that the new man within is the "seed of God," is "the child of promise," is the "Son of God," His heir, joint heirs with their elder brother.

The writer admits that in the figure of Isaac and Rebecca taking the place of Abraham and Sarah a change of dispensation is shadowed forth. It would also seem that even then the natural fleshly persons who will be born shall be made subject to the spiritual one—the true seed—which will be born later. The same order is preserved: First the natural, afterward the spiritual.

JOHN HUDSON.

THE PROPHETIC PERIODS AND THE ASTRONOMICAL CYCLES.

"IT IS THE GLORY OF GOD TO CONCEAL A THING, BUT THE HONOR OF KINGS IS TO SEARCH OUT A MATTER."—Prov. xv. 2.

THAT every reader may comprehend the significance of what is to follow, a brief definition of the term "Astronomical Cycle" is given herewith:—

The measure of a day is the time of a revolution of the earth upon its axis, being 24 hours. A month is one revolution of the moon in its orbit, which occupies 29 days, 12 hours, 44 minutes and 3 seconds. The year, or the course of the earth around the sun from any point in the earth's orbit to the same point again, takes, in lunar or moon time, 12 months, 10 days and 21 hours; or in solar time, 365 days, 5 hours, 48 minutes and 49 seconds.

It will be seen that at long intervals some two of these points of time must synchronize, that is, when a certain number of months amounts to an exact number of years without a fractional remainder. The long intervals between such harmonizing points are called cycles.

Connected with the sun, moon and earth, therefore, are four different kinds of cycles, viz.: 1. Those harmonizing the solar day and year. 2. Those harmonizing the solar year and lunar month. 3. Those harmonizing the solar day and lunar month. 4. Those harmonizing all three—day, month and year.

About the middle of the last century M. de Cheseaux, a Swiss astronomer, discovered and demonstrated the prophetic periods mentioned in Daniel and the Apocalypse to be such cycles; evidencing not only that God has chosen these synchronizing periods to mark the grand epochs in human history (the grandest hitherto of which—the second appearing of our Saviour—we are now looking for,) but also witnessing that He who knoweth all things from the beginning intended at the appropriate season to reveal these mysteries to His children.

Grattan Guinness, in his work entitled "The approaching End of the Age," makes the following report of the discoveries of M. de Cheseaux:—

"The prophetic periods of 1260 years and 2300, assigned in the book of Daniel and in the Apocalypse as the duration of certain predicted events, are such soli-lunar cycles; cycles of remarkable perfection and accuracy, but whose existence was entirely unknown to astronomers, until by the guidance of Sacred Scripture M. de Cheseaux discovered and demonstrated them to be such. And further, the difference between these two periods, which is 1040 years, is the largest accurate soli-lunar cycle known. The calculations made by this Swiss astronomer were submitted to Messieurs Mairan and Cassini, celebrated astronomers of the Royal Academy of Sciences at Paris [both skeptics in religion,] but neither of whom called in question the accuracy of M. de Cheseaux's principles or the correctness of his results. Prof. Mairan, after a careful investigation, said, 'It was impossible to doubt the facts and discoveries it contained; but that he could not conceive how or why they had come to be embodied so distinctly in the Holy Scriptures.' Prof. Cassini wrote, after having read the treatise and worked the problems, that the methods of calculating the solar and lunar positions and movements which M. de Cheseaux had deduced from the cycles of the book of Daniel were most clear, and perfectly consistent with the most exact astronomy."

"M. de Cheseaux says: 'The discovery of such cycles has been a great object with astronomers and chronologists. They have considered it so difficult a matter that they have almost laid it down as a principle, that it is impossible—at any rate as regards those of the fourth class. Till now, the discovery of a cycle of this kind has been to astronomers like perpetual motion to mechanicians—a sort of Philosophers' Stone. Anxious to settle whether the thing were really impossible, I began to try for a cycle of the second kind.'"

After describing the process of his discovery that 315 years is a soli-lunar circle ten times more accurate than the nineteen years Metonic cycle hitherto in use, he proceeds:

"'I had no sooner discovered this cycle than I perceived that it was a quarter of the 1260 years of Daniel and the Apocalypse; and that, consequently, this period is itself a soli-lunar cycle, when the sun and moon return, within less than half a degree, to the same point of the ecliptic precisely, and that within an hour of each other.'

"'The relation of the period, assigned by the Holy Spirit as the limit of certain political events, to the most notable movements of the heavenly bodies, made me think it might be the same with the 2300 years. By the aid of the astronomic tables I examined this latter, and found that at the end of 2300 years, minus six hours and fourteen seconds, the sun and the moon return to within half a degree of the place from which they started, and that an hour later the sun has reached the exact starting point on the ecliptic, whence it follows that the prophetic period of 2300 is a cyclical period, and one so perfect that though it is thirty times longer than the celebrated cycle of Calippus, it has an error only of one-seventeenth part of that of the ancient cycle.'"

Thus, centuries before the solar theory of Copernicus was conceived; yea, centuries before (as far as human history can inform us) astronomical cycles were calculated or suspected by men, did Daniel make a record which we in these days may know to have been written by the pen of Jehovah.

Is not this a twin wonder to the Great Pyramid Gizeh, which more than 4000 years ago was erected by hands unconsciously working after the designs of the same Almighty Architect; in the measurements of which were incorporated fundamental astronomical truths which heretofore have been thought to be discoveries of our own day; also an accurate standard of weights and measures, as well as the chronology and outline of scripture prophecy?

Verily, while infidel hosts are taking "counsel together against the Lord and against His Anointed, saying, let us break their bands asunder and cast away their cords from us, He that sitteth in the heavens

shall laugh; the Lord shall have them in derision." But M. de Cheseaux continues:

"The exact similarity of the error of these two cycles of 1260 and 2300 years, made me soon conclude that the difference between them—1040 years—ought to be a perfect cycle free from all error; and all the more remarkable as uniting the three kinds of cycles, and furnishing, consequently, a cycle of the fourth kind, so long sought in vain and finally concluded to be impossible to find. On examination of this period of 1040 years by the best modern astronomic tables I found that it was even so. Its error is absolutely imperceptible. This period of 1040 years, indicated indirectly by the Holy Ghost, is a cycle at once solar, lunar, and diurnal or terrestrial, of the most perfect accuracy. * * * * As I before said, a cycle of this kind has long been sought in vain; no astronomer or chronologist had been able to light upon one for nineteen centuries, and yet for 2300 years there it has been written legibly enough, in the book of Daniel; legible, that is, to him who was willing to take the trouble of comparing the great prophetic periods with the movements of the heavenly bodies. In other words to him who compared the book of nature with the Book of Revelation.

"The slightest error, even of a few seconds, in the determination of the true length of the solar year, would remove altogether from these numbers their cyclical character. Only the perfection of modern astronomical instruments, in fact, can demonstrate it at all. So that we have the problem, how did Daniel, or the author of the book of Daniel, whoever he was, light upon the undiscoverable and undiscovered, yet excessively accurate celestial cycles, at a time when there were no instruments in existence capable of measuring solar revolutions with sufficient accuracy to reveal the cyclical character of the periods? For many ages the book of Daniel, and especially those passages of it, have been quoted and commented upon by numerous and various authors, so that it is impossible for a moment to call in question their antiquity. Who can have taught their author the marvelous relation of the period he selected with soli-lunar revolutions? Is it possible, considering all these points, to fail to recognize in the Author of the book of Daniel, the Creator of the heavens and all their hosts, of the earth and the things that are therein?"

Mr. Guinness observes: "That the ancient prophet Daniel, twenty-five centuries ago, and the disciple whom Jesus loved, eighteen centuries ago, should both have incorporated in their mysterious books of symbolic prophecy, as the chronological limits of certain most important events, periods of time which the accurate researches of modern science have proved to be cycles formed of vast, complex, long-enduring movements of the heavenly bodies, seems a marvelous fact, a fact to be accounted for only by the Divine inspiration under which the holy men of old wrote."

Finally, what shall be concluded of this matter? Shall it be said that it is a "mere coincidence?" The answer is, that, according to the doctrine of probabilities it would be well nigh impossible that by chance a *single* cycle should synchronize with these sacred numbers; but that *three* cycles—and then a fourth long but hopelessly sought hitherto—should be found to harmonize with them by chance, is wholly inadmissible. Well, then, having in all fairness admitted a prescience in the matter, to whom does the prescience pertain? If to Daniel, then the boast of exclusive proficiency in astronomical science by our modern scholars is simple arrogance, and they are immeasurably surpassed by one who lived twenty-three centuries ago.

But Daniel appears as unconscious of the powers of these numbers as the measurers of astronomical cycles or the world of mankind who have succeeded him. The most direct and natural explanation is, that the record in Daniel was made by Him "who hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance."

GEO. F. FULLER.

Detroit, Dec. 6th, 1882.

The *Christian Leader* says: "In his new volume, 'My Portfolio,' in the essay on the Biblical doctrine of future retribution, Dr. Phelps makes one 'essential element' the church dogma of probation; in other words, 'the decision of the retributive destiny by the experience of the present life.' 'If anything is made clear,' he says, 'by the whole drift and structure of revelation, it is this, that probation begins and ends with this life.' If this be the case it would be easy to prove it, or at least to cite a few of the passages which make the doctrine so clear and indisputable; and it is a pity that the professor did not do this for the instruction of those whose vision does not so easily take in the 'whole drift and structure of revelation.' We should be glad to study some of the passages—if there be such—which intelligibly and positively state that 'probation begins and ends with this life.'

THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii: 19-21.

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THE BURNING DAY.

Among the many objections urged against the salvation of all mankind—the Lord's work, by the burning up of all the dross of sin—the devil's work,—the burning day of Malachi iv. is usually made prominent. This is urged vehemently by those who believe in the annihilation of all the wicked. They plead that it must be a *literal* fire, reducing the wicked people to literal ashes, to be trodden under the feet of the few righteous that are left. Sometimes one is found *glorying* in the thought of thus being able to get revenge on his enemies. To *such* let the words of Jesus come as a rebuke,—"Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them,"—[by destroying the enmity.]

A careful reading of the passage will show that in many respects it is highly figurative. If the fire and ashes are literal, why are not the "stubble," the "root," the "branch," the "wings," the "calves," and the "stall" literal too? None would be willing to let it be so literal, and yet they cry, "You must take the word exactly as it reads." Let it be remembered that scripture must be compared with scripture in order to *know* how it reads.

Let it be observed that it is a burning DAY. The DAY will burn up the wicked. But what is day? The opposite of night. Light will take the place of darkness. Knowledge of God and righteousness will take the place of ignorance and sin. Ignorance and sin are always hand in hand. But the knowledge of the true God, learned through Him whom He sent, is eternal life. —John xvii. 3. Let the vail of ignorance (Isa. xxv. 7; 2. Cor. iii. 13-18) which is spread over all nations, be removed, and they will turn to the Lord, and righteousness will be exalted, and so sin will be crushed out. That will be the *Lord's* day in glorious reality. It will be the death of sin and the victory of righteousness.

"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a *refiner's fire*, and like *fuller's soap:* and He shall sit as a *refiner* and *purifier* of silver: and He shall *purify* the sons of Levi, and *purge* them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. ii. 2, 3. Is not this the same "day" and the same "fire?" The Lord is the fire, in His light and truth. "Our God is a consuming fire."—Heb. xii. 29. Do not the "fire" and the "soap" show the same grand *object* of that coming and day of the Lord?

The figure of "a refiner of silver" is grand. The silver is mixed with dross. The refiner loves the silver, but he hates the dross. The silver is like God's work, but the dross is like the devil's work. To bring out the beauty and grandeur of the good, the evil must be destroyed. So the refiner casts the silver into the fire and burns it. As soon as it *melts*, then the *dross* begins to be consumed. He watches over it with intense interest. When the dross is all gone, he can see his *own image reflected*, and he says, It is enough; and it is no longer subjected to the action of fire. The application seems easy. The design of the Lord is to bring men into a condition where they will reflect His own image.

It will be claimed by some that this only applies to the sons of Levi. Yet those who make this claim, in its most literal sense, would not be willing to admit that to burn men in *literal* fire is the way to purify them from

sin. A stronger objection can be made by those who see the truth that the tribe of Levi is, in some pictures, and most likely in the above passage, a type of the Church,—the temple of God,—unless they can also see that other truth, that the Lord's plan of trial is the same for all mankind, and therefore the rule which is first applied to the Church will afterward be applied to the world. In fact it will be found that God's method with a *person* is His rule with the *Church* and with the *nations*, because the whole is made up of the individual parts.

That the object of the Lord's fire with individuals making up the Church, is to *purify* them, is further shown in 1. Cor. iii. 11–17. There are two classes of builders on the foundation. *Good works* are compared to "gold, silver and precious stones," and *evil works* to "wood, hay and stubble." "*Every man's work* shall be made manifest: for the DAY [the light] shall declare it, because it will be revealed by fire; and the fire shall try every man's *work* of what sort it is." Both are subjected to the fiery test; he whose work is good has "a reward." The bad work is destroyed, "yet he [the man] himself shall be saved; yet so as by fire." Yet this fiery process is in the context called *destroying him*. This then must be the Lord's method of destroying the wicked, that is, by making "the *wickedness* of the wicked come to an end," according to the prayer of God's Anointed.—Ps. vii. 9. Can *such* a prayer fail of an answer? But how can the wicked be said to be *destroyed* and yet *saved?* Let Paul answer: "To deliver such an one [who had committed fornication] unto Satan for the destruction of the *flesh*—["the carnal mind"] that the *spirit* may be saved in the day of the Lord Jesus."—1. Cor. v. 5. What would the objector do with such a passage?

In dealing with the Jewish or typical Church at the end of their dispensation, *as with an individual*, the Lord illustrated the same principle by subjecting her to a severe test, and burned the "chaff" but saved the "wheat." It was not by a literal fire, however, but by His truth and the Roman armies, or by His judgments. John the Baptist foretold it as he introduced the Saviour: "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."—Matt. iii. 12. The change which was coming on that nation was thus prefigured. The fan, the floor, the wheat, the chaff and the garner are confessedly all figures of speech. Is the fire alone literal? In the context we read of the same judgment under another figure. There are the ax, the tree, the root, the hewing down and the fire. Is the fire alone literal?

But whatever the kind, it is thought the fire must always last,—it was unquenchable. So it must torment them eternally!! A fire is unquenchable when it cannot be put out until it has done its work. If men understood the plan of the ages, and that Jesus had nothing whatever to do with the Gentiles until after he had left the Jewish house desolate, they would not think of applying that passage to all the world at "the final judgment." It was a sifting and separating work at that time. It was a burning day to that nation.

But that it has in some general features, at least, a *duplicate* at the end of the gospel age, there is no good reason to doubt. Here it is wheat and tares, instead of wheat and chaff. But in both cases there are separation, gathering and *burning*.—See Matt. xiii. 24–30, 37–43. The same reasons are applicable here for its not being *literal* fire. It is the judgment on nominal Christendom—Babylon, confusion. God's Church should have no tares in it, and He is set for her purification. One person, a woman, represents the Church. As she now exists she must be destroyed, but the good, the wheat, will be saved. They *are* the Church in reality, when stripped of the corrupt element. Then He saves her by burning. The coming day of wrath and of fire upon the Church will be a greater blessing to the world than the Lord has yet sent them. Why? Because the Church will then be pure and true to the Lord and mankind. She will then stand in her *ideal* position,—"A city set on a hill, which cannot be hid." By a clear manifestation of her *purity* and her *unity* the world will believe in Christ, and therefore be saved.—John xvii. 21.

It seems as if all might see that the object of the fire of God is to save, or purify, by burning up the useless,—the works of the devil. What wonders it has wrought since Christ "kindled" it!—Luke xii. 49. But the circumstances have been such that as yet it has taken hold of comparatively few. The devil has had his day, leading people captive at his will, but he will soon be bound, and the Lord will have His day. And His fire, instead of reaching only a few, will be "a *lake* of fire," into which *all* will be cast who *need* cleansing, or who are not already in "the book of life." As the limitation of this age to a "*well* of water" yields to a flowing "*river* of the water of life" to which all are then invited to come and drink; so the fire which Jesus kindled also reaches from the few to the many. The lake of fire is, or causes,

THE SECOND DEATH.

To say that the second death is a rich blessing to the persons who thus die, must seem strange enough to those who have always believed the popular theology. It says

"There is a death whose pang
Outlives this fleeting breath,
My soul, what ENDLESS HORRORS hang
Around the second death."

Religion itself has been made to look horrible under the lurid glare of the terrible dogma of eternal torture of creatures made in God's own image. Some, yea many, have found relief from the horrors of such theology in the *more* merciful idea of *annihilation*. And surely it is more reasonable to hold that death means utter *extinction of being*, than that it means *eternal preservation in torment*. But in either case it is *horrible*. To think that God created beings for life and happiness, and a power of evil, embodied in the devil, (which is merely a contraction of "the evil" "d'evil,") a creature of His own, and therefore finite, succeeds in thwarting the plans of the Infinite One, and in dragging down, down irrecoverably, *any* portion of His creatures. The mind having full faith in the infinite wisdom, power and love of God, and in the certain victory of truth and righteousness *must stagger* under the weight of the terrible thought of such a failure.

Many have been driven into a complete rejection of the Bible, because they did not understand the plan of the ages, and so could not harmonize its seeming contradictions. But one of the greatest difficulties has been to know how God could be Love, and yet be Fire. Fire is a destroyer, but of what? That is the question. We answer that it destroys evil and so saves man; and we claim that all the Bible can be harmonized with this view. If so, then the wail of woe may turn into a song of praise, for God *is* love.

Dear reader, you know you cannot find relief in the other view; will you not at least look at this? The great infinite Fire must conquer all. Jesus kindled it in earth; and you know, Christian reader, that the coals of fire melted your heart, and have been burning the dross out of your lives, though it has only reached a few in this age of the preparation of the kingdom. Why should *not* the same kind of fire become as a universal lake, when the kingdom is fully established in its glory. The Psalmist declares that when the kingdom is the Lord's and He is the Governor among the nations "All the ends of the world shall remember and turn to the Lord."—Psalm xxii. 27, 28. Is it strange if the fire of this age and that of the ages to come should be of the same kind, and related to each other as the bud and the flower,—or as the drops and the copious shower. You know that the fire of God *has* been destroying or killing the enmity in order to save *you*, why should it not do the same thing for all, when the plan reaches its maturity? It is severe but merciful.

There is a sense in which the governments of earth, under the headship of the devil, who for a wise purpose is temporarily permitted to be the "prince of this world," die twice. They are the embodiment of the elements of evil and so of the curse of mankind. Under them the mass of men labor, and groan with the burden. They are in many respects like *slavery* to the poor slaves. The destruction of slavery is for the liberation of the slaves. When, at the beginning of the Millennium, Satan is bound, and so evil restrained, it is a *blessing* to mankind. And at the end of that age after the *final* struggle of the forces of evil as represented in the governments of earth, they go down a *second time*, it is blessing upon blessing for mankind. The "bottomless pit," is translated from the Greek word *abussos*, and is the same word as used in Rom. x. 7, when speaking of the death of Christ, "Who shall descend into the *deep*." Then when Satan is bound in the bottomless pit, it is the *first* death of those wicked systems, and so afterward the final going down must be their *second* death. But blessing to *mankind* is the result sought and gained in both. Read Zeph. iii. 8, 9, and see that after the Lord has poured *all* His indignation, even *all* His fierce anger on the nations, and *consumed* them as such. He says: "Then will I turn to the *people* a pure language that they may *all call on the name of the Lord*, and serve Him with one consent." And "whosoever shall call on the name of the Lord shall be saved," in that day when the Spirit shall not be confined to the few "servants and hand-maidens," but shall be poured "upon all flesh."—Joel ii. 28–32. "And all flesh shall see the salvation of God" when His arm has thus been made bare "in the eyes of all the nations."—Isa. xl. 5; lii. 10. It is not our word, "for the mouth of the Lord hath spoken it."

Who can fail to see that these promises of blessing for mankind reach away beyond all curses? Even if it could be proved that the fires were *all literal*, as at the destruction of Sodom,—even a literal fire at the end of the Jewish, gospel and millennial ages, still beyond all the Lord says He will swallow up death in victory. And there is no use in calling it victory if it is not permanent. The power that would or could take God's

greatest work down, and hold it down eternally, is a *worse* devil, call it by what name you please, than the one who took man down only for a season. This is called out by the claim of some that only the first or temporal death is the work of the devil, but that the second death is man's own work, from which there is no recovery. We say that in such a case, man himself is a *greater enemy* of God, than Beelzebub, the prince of devils, proved himself to be. But it is claimed that after man comes to *know* God's love and saving power as revealed in Jesus, if he then shall obstinately refuse to obey he has *merited* eternal death. Why *will* those who say such things still say that

"If all the world my Saviour knew,
Then all the world would love Him too?"

Why do they not remember the words of Jesus, that the knowledge of God is eternal life? The only reason that men are obstinate and rebellious is because they do *not* know the love of God. Love will conquer.

But aside from the view of the second death of wicked systems given above, which we have seen result in blessing to mankind, there is an *individual* application of the same principle for which we are contending in this article. The principle is,—the destruction of the evil within each as a means of salvation. In this sense all died in Adam —died into sin and enmity. That was the first death of all. Paul declares that in that *Christ died for all,* then were *all* dead, or "then *all died.*"—2. Cor. v. 14, Rev. Ver. "In that He died He died unto sin once,"—and the result was life.—See Rom. vi. 10. All died *into* sin, representatively, in Adam, and it is carried out in all individually by generation. This is the first death. So all died *out of* sin representatively in Christ, and it is carried out in all individually by regeneration. This is at least *a* second death, if not *the* second death. And this is a glorious, not a horrible, second death, for it results in life and righteousness. If this death to sin *is* the second death, then Paul makes it prominent, as all students of the New Testament know. But if the second death is either eternal torment in hell, or annihilation after being made alive in Christ, Paul never once hinted at it, and yet he says he had "*not* shunned to declare all the counsel of God." —Acts xx. 27.

The reason why those who have part in the first resurrection are in no way subject to the lake of fire or the second death in the next age is because they have previously died to sin or had been made alive in Christ. And the reason why the *overcomers* of this gospel age are not *hurt* of the second death is because they *cheerfully* and *voluntarily* take up the cross and follow the Lord, having *fellowship* with his sufferings and being made conformable to His death. But those who having named the name of Christ, and go about the Christian life as a drudgery, or who yielding to sin are delivered over to Satan for the destruction of the flesh, are hurt, for they *suffer loss*, though they themselves are saved in the day of the Lord Jesus. They lose a crown.

IS THE BIBLE TRUE?

IV.

ITS MATHEMATICAL ELEMENTS.

The science of mathematics forms a fundamental part of every branch of knowledge. The most rigid and exact of all science, it is true to its very core, and hence Divine in origin. It affords, moreover, a test of the truth of every system of which it forms a part. It is found in the Bible under the topics of number, historical data, and the structure of the plan.

In considering this last named, which we now do, we shall briefly present those types which give a comprehensive view of the plan from different standpoints, and which deal with *number*.

Bear in mind that every application of a type is to be rejected unless sustained by a thus saith the Lord. The system of Sabbaths given in the law, is the subject which we first select.

In Lev. xxiii. 3 we read, "Six days shall work be done, but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work therein, it is the sabbath of rest unto the Lord." This is sabbath *number one.* Then in the tenth verse of the same chapter they are told to bring a sheaf of the first fruits of their harvest unto the priest, for him to wave before the Lord on the morrow after the sabbath, or on the first day of the week. Then verse 15, "Ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering seven sabbaths shall be complete, even unto the morrow after the seventh sabbath shall ye number fifty days, and ye shall offer a new meat offering unto the Lord, * * * * they are first fruits unto the Lord." Let this be counted sabbath *number two.* Now see Lev. xxv. 2-8, "Speak unto the children of Israel, and say unto them, when ye come into the land which I give you, then shall the *land* keep a sabbath unto the Lord. Six years thou shalt

sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof, but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord." Let this be counted as sabbath *number three.* Now read verses 8–12 of the same chapter, "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years * * and ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you, and ye shall return every man unto his possession and every man unto his family." This is the *fourth* sabbath.

We find thus under the law, the seventh day and the seventh year, the seven times seven and fiftieth day, and the seven times seven and fiftieth year. Let us apply them. But first, are they types? Yes; in Col. ii. 16, 17, it is stated that Christians are not to be judged in respect to holy day, or the new moons, or *sabbath* days, "Which are as *shadows* of things to come." It is also stated in Heb. x. 1, that the law has a shadow of good things to come. We are too apt to consider earthly, tangible things as the only *real* and substantial ones, and of spiritual things as shadowy and unreal. Now, the reverse of this is true. The things that are not seen with earthly vision are the abiding eternal things. All else is temporal and passes away with the using, its chief service being to give a picture or shadow of the true. This shadow may be, and in many cases *must* be, vague and indistinct, yet a traceable likeness of the substance. In tracing the likeness, we must be guarded and guided by the word.

Future things *exist* just as truly as do present or past things. To the eternal *Now* of the Infinite mind, there is nothing new or nothing old. When Moses was shown in the holy mount the heavenly things of which he was to form a pattern, we are not to suppose that he saw actual furniture of ark or tabernacle but rather a vision, inward and forward, revealing the depth, breadth and extent of the plan. He knew then the task he had in hand, to form from earthly material that which would give an idea, the most nearly correct, of spiritual conditions, systems and events. It is small wonder that in reading his handiwork we need the help of the same Spirit that planned the work.

Granting then the typical nature of these precepts, how may they be fulfilled? Does *keeping* them fulfil them? Certainly not. They were never fully kept, and yet we are told (Matt. v. 18) that till heaven and earth pass one jot or one tittle shall in no wise pass from the law till *all be fulfilled.* That is, every portion of the law will be held in active force until it meets and is absorbed into its antitype.

The sabbath of the first fruits, which was counted *number two*, shall receive our first attention.

A sheaf of first fruits was waved before the Lord on the morrow after the sabbath, or on the first day of the week. Then after a waiting of seven weeks, or forty-nine days, on the morrow after the sabbath, or on the fiftieth day, another first fruit offering was made and accepted. Thus there were two first offerings forty-nine days apart, or fifty days inclusive; each made on the first day of the week. Since this sabbath is in no sense in force to-day we may safely conclude that as heaven and earth have not passed away, it has been fulfilled.

In the economy of the gospel there are two first fruit offerings presented before the Lord on two first days just fifty days apart. Christ, the first fruit of the resurrection, (1. Cor. xv. 20–23) who was raised from the dead on the morrow after the sabbath; and the Spirit given on pentecost fifty days after, which sealed unto God a company from every nation under heaven, constituting the first fruits of the new faith. Let this fulfilment be named sabbath *number five.*

There is much evidence that the seventh millennium of man's history will be to Christians distinctively *a day of rest.* You remember that one day is with the Lord as a thousand years, and a thousand years as one day. Well the saints are to live and reign with Christ a thousand years.—Rev. xx. 4. God rested from His works on the seventh day. He is resting still. Some had the promise of entering into *His* rest. (They could not if He were not still resting.) "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter in, and they to whom it was first preached entered not in because of unbelief. Again He limiteth a certain day, saying in David, To-day, after so long a time, as it is said, To-day if ye will hear His voice harden not your hearts, * * There remaineth therefore a rest for the people of God. For he that hath entered into His rest, he also hath ceased from his own works as God did from His."—Heb. iv. 4–10. Analogy would suggest that as God rested the seventh day of *His* week, they who enter into His rest should cease from *their* labors the seventh day of man's long

week. Christ is to be perfected on the seventh day. Speaking of these thousand year days he says: "Go ye and tell that fox [Herod] behold I do cures to-day [the fifth thousand] and to-morrow [the sixth thousand] and the third day [the seventh thousand] I shall be perfected."—Luke xiii. 32, 33. We are here brought to the subject of chronology or to the measurement of man's history.

The following chronology, given with partial references, has every figure taken from the Bible to the first year of Cyrus. For criticism and detail with fuller reference see chapter viii. page 93, Revised Edition of DAY DAWN.

	Years.
From Adam to Noah—Gen. 5, 3-28	1056
" Noah to Flood—Gen. 8, 13	600
" Flood to Terah's death—Gen. 11, 10-32	427
" Terah's death to the law. Gen. 12, 7, Ps. 105, 11, Acts 7, 4, Gal. 3, 17.	430
" the law to the division of the land. Num. 10, 11, Josh. 14, 7-10.	46
Under Judges—Acts 13, 20	450
" Samuel—Acts 13, 21	40
" Kings—Book of Chron.	473
From the last King to Cyrus—Chron. 36, 21	70
" Cyrus to Christ—History	536
To A. D. 1873	including 1872
Total	6000

We advise all to become familiar with these facts and figures.

From the system of sabbaths, with which we are dealing, can be given a simple and direct argument showing our whereabouts in relation to this great sabbath, the rest that remains to the people of God. Remember no part of the law can pass till it is fulfilled. If man will not keep it God will provide a way in which it will be kept.

Turn to Lev. xxvi. 32-35, "And I will bring your land into desolation, and your enemies which dwelt therein shall be astonished at it and I will draw out a sword after you, and your land shall be desolate and your cities waste. *Then shall the land enjoy its sabbaths*, as long as it lieth desolate, and ye be in your enemies' land, even then shall the land rest and enjoy its sabbaths, because it *did not rest* in your sabbaths when ye dwelt upon it."

We conclude from this text that there were a definite number of sabbaths, which, if the law had been *kept* according to design, would have been given to land and people. Since it was not kept—"the land did *not rest* in your sabbaths when *ye dwelt upon it*"—it received its sabbaths while the violators of the law were suffering their punishment.

Now the fiftieth or jubilee year was preeminently the sabbath of the land, so *if we knew* how many sabbaths were due to the land we should know how long that system was designed to last, for there were forty-nine years between each year of rest, hence forty-nine times the number of sabbaths plus the sabbaths kept must measure the length of the system under that regime. *If we knew!* Ah, there are many things we might know if we would but look and see!

Turn to 2. Chron. xxxvi. 11-21, "And they burnt the house of God and burnt down the wall of Jerusalem * * to fulfil the word of the Lord by the mouth of Jeremiah the prophet, until the land *should enjoy her sabbaths;* for as long as she lay desolate she kept sabbath to fulfil three score and ten years."

Words could make the subject no plainer. Seventy times forty-nine plus the number of sabbaths kept must reach, we believe, to the rest that remains to the people of God.

Let us apply the measure. They dwelt upon the land from the time they entered it till their last king, in all 969 years. These years would contain the measure, fifty, just nineteen times, and the last sabbath must have been kept nineteen years before the captivity. Seventy times 49 plus 19 equals 3449, which reaches from the time they entered the land to the year 1874 inclusive. Another phase of this argument, and substantiating it, may be briefly stated. Fifty times fifty, or 2500 years from their last jubilee year just measures to the year 1875.

You must make your own estimate on the worth of these arguments. *We* feel justified in believing that they reach to the seventh millennium foreshadowed by the seventh day of rest, and by the seventh year of restitution. We believe that in harmony with these things we have reached the time when the saints are entering into His rest. "Yea saith the Spirit, they shall rest from their labors, and their works do follow them." This is sabbath *number six*. Is there yet another? There seems to be the intimation of one yet more grandly comprehensive than them all, which makes the complement of *seven*, the perfect number.

It covers the history of our planet as well as the history of man. We call your attention to the creation week. This week gives vitality and authority to the number seven involved in the whole system. Unless its value be considered inert it furnishes reason for the prominence given to the number seven in the entire Bible. There is no conclusive evidence that the creation week was composed of twenty-four-hour days. On the contrary, there is much against that position. Indeed the Bible gives fair proof that the last day of that week was seven thousand years long. It covers the period of *God's*

rest; and He rests from the creation of man till man's last enemy is destroyed, at the end of the seven thousand years. See 1. Cor. xv. 24–28; Rev. xx. 4.

This being true, and the week composed of seven equal periods of time, it must measure seven times seven, or forty-nine thousand years, and reach to the antitype of the jubilee, the restitution of all things, when death, the last enemy being destroyed, every man shall return unto his possessions, and every man unto his family—the captives all free, death and hell burned up, the universe clean, and Christ triumphant.

In this case, the last seven of the forty-nine thousand—God's sabbath—is the great day of man's creation, history and final salvation. Truly "the sabbath was made for man," and God expressed His love for His work when He blessed the seventh day and sanctified it.

Let it be counted sabbath *number seven.*

L. A. A.

(TO BE CONTINUED.)

A TRUTH WITH TWO SIDES.

ONE phase of truth is on the surface, the other is deeper and not so readily grasped. The two are related to each other, and in harmony, though some would say, "It is a contradiction." Such persons are more to be pitied (?) than blamed. They will see by and by as their eyes increase in strength.

Why did Peter and John go together into the temple?—Acts iii. 1. In their qualities they were opposites. Peter was like the letter of the word, on the surface and always first. John was less obtrusive, and deeper,—nearer the heart of the Saviour. When Peter was talking John kept quiet. They seem to us like the two sides of truth.

When the lame man had been healed, and the two disciples were brought before the council Peter took no credit to himself, but boldly and nobly attributed all to "the name of Jesus Christ of Nazareth, whom ye crucified, whom GOD RAISED FROM THE DEAD."—Acts iv. 10. Mark! he says GOD raised Him. It was true, as nothing short of Divine power could raise any one from the dead. But the question is, Would *John* have said GOD raised Him? We think that John invariably attributed the resurrection power to Jesus Himself; or rather as recorded by John, Jesus claimed it for Himself. "Destroy this temple and in three days *I* will raise it up, * * and He spake of the temple of *His body.*"—John ii. 19–21. This is equally true whether of His own person or of His body, the Church. "I will raise it up at the last [or seventh] day."—John vi. 40–44. The body of Jesus was raised on the third ordinary day; the body, the Church, is raised on the third thousand-year day. The seventh or last from Adam *is* the third from Christ. But this is the point, the fact of His having the power to raise Himself is the only and all-sufficient security that He will raise the *Church*, of which He is the Head. "*I* am the resurrection and the life." This deep and wonderful truth is made most emphatic in John x. 17, 18,—"Therefore doth my Father love me because I lay down my life that I might take it again. No man taketh it from me, but I lay it down *of myself*. I have *power* to lay it down, and I have *power* to take it again. This commandment have I received of my Father." Then He had both the power and the authority to do this of Himself. Words could not be plainer. How shall we account for the difference between the statements of Peter and John? Thus: Jesus was a dual or compound person—both human and Divine. Peter spoke of Him as a man, but John, as in all his writings, made His Divinity prominent. If our theology will not admit of *both* phases, our theology needs expansion.

A WORKER'S PRAYER.

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O, lead me, Lord, that I may lead
The wandering and the wavering feet;
O, feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O, strengthen me, that while I stand
Firm on the rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O, teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O, give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee
To weary ones in needful hour.

O, fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O, use me, Lord—use even me,
Just as Thou wilt, and when and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

—*Frances Ridley Havergal.*

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THE DISCIPLE'S UNION comes to our table. It is published monthly at Unionville, Conn., by Geo. L. Hart; its editor, S. W. Bishop. The editor says he intends that *his* writings "will be devoted principally to presenting the scriptural evidences of the immediate personal advent of our Lord, and an entire preparation to meet Him." But he proposes to allow the utmost freedom to others, and not to dictate as to what subjects correspondents shall discuss. We hope they will succeed in making, or manifesting, a union of true disciples.

HE that can honestly assert that THE WORLD'S HOPE teaches "that God made men bad,—evil, imperfect,—about as all are now; and that he fettered man with this evil nature, in order that he might develop strength by breaking his own chains, freeing himself;" and that man needs no Saviour, but will finally succeed in destroying the enmity for himself;" shows that he has not read the paper and is most profoundly ignorant of what he thinks he knows. He is fighting a "man of straw." We teach that no mere creature, however exalted, could meet the demands of the law, and yet save mankind. The Lord alone can break man's chain, which sin hath made.

THE revised edition of DAY DAWN, OR THE GOSPEL IN TYPE AND PROPHECY, a neat book of 328 pages, will be sent postpaid to any address, on receipt of price,—in paper cover 50 cents, in cloth binding 75 cents. To ministers of the gospel it will be sent for 30 cents, or 50 cents, according to binding; and FREE to all who want it and are *not able* to pay for it. Address the author, J. H. Paton, Almont, Mich.

SOME think we use an unwarrantable liberty in speaking of Jesus as having existed before He was born of a woman, because He was never *called* Jesus till after His birth. They also object on similar ground to our speaking of Jesus *Christ* as born of Mary because, as they claim, He was never *called* Christ until after His baptism. The latter claim we cannot admit, until Luke ii. 10, 11 is *proved* to be untrue. And we feel justified in saying that this has not been done.

But as to the use of names, who would think it inappropriate to speak of Mrs. Johnson as being thirty-five years of age, and as having lived in Europe a good share of her life, though she became Mrs. Johnson in America at the age of twenty-five years? It was not the *name* that was born and lived in Europe but the *person* now known by that name, on account of the new relationship.

The same law in language might be illustrated in many ways. On this principle we speak of Mayor A—, General B—, or President C—, born so many years ago and at such and such places, though they entered upon their respective offices at a much later period. We do not mean the name, the office or the relationship, but the persons.

So when we speak of Jesus having existed before He came in the flesh, or took upon Him our nature, we do not mean that the name existed, nor that He existed in that human condition on account of which He was afterward called Jesus, but that the *person* existed, who came into that condition for the purpose of being the Saviour of the world. With what to us is satisfactory evidence of His personal existence before He came in the flesh it seems quite in harmony with the English language to speak of Him by the name through which He has been manifested.

Love is the main principle of Christian life. Herein consists Christian liberty; a Christian is freed from the law, yet he does what the law requires, and more, because his obedience is not of the letter but of the spirit. —*Chalmers.*

THE THREE HELLS.

There are at least three heavens, and three hells mentioned in the Bible. Paul tells us about the *third heaven*, to which he was caught away, where he saw and heard such glorious things.—2. Cor. xii. 1-4. The three places in the ancient tabernacle in the wilderness, which Moses made according to a pattern of the heavens which was shown him in the mount, represented the three states, or heavens. The third or inmost was God's typical dwelling place, and is applied by Paul as a type of "heaven itself." This was called the *holiest*—the superlative degree. Had there been *less* than three the word *holiest* or *highest* could not properly have been used. So, on the same principle, when we read in the Bible of "the *lowest* hell," we know there must be at least three hells. In Deut. xxxii. 22, it is written: "For a fire is kindled in mine anger, and shall burn unto the *lowest hell*." The word hell, in this passage is from the Hebrew word *sheol*, which corresponds with the Greek word *hades*, and not the Greek *gehenna*. It is usually translated *grave*, in both the Old and New Testaments. The definition, as given by most scholars, is "the unseen state," or "state of the dead." If it is applied to physical or bodily death, it means a hole in the ground, or any place, where the corpse is buried; or it may include the *state* of death in the broadest sense. This is as far as many can allow it to be applied. But if physical death is, as we believe, a *shadow* of a deeper death,—(Job x. 20-22) then the lowest grave *(hell)* means the lowest state of sin,—the farthest possible departure from God,—the worst case of enmity. The three states of the saved, above the condition of even a perfect natural man, represented by the glory of sun, moon and stars, (1. Cor. xv. 41, 42), and the three states of degradation, make, with the perfect natural, seven states of man. But the apostle assures us that in the resurrection all will be resolved into three.—"There is one glory of the sun, another glory of the moon, and another glory of the stars. * * So also is the resurrection [Gr. *anastasis*, future life] of the dead." It does not limit it to a *part* of the dead, but includes *all* who died in Adam. This will indeed be swallowing up death in VICTORY, and so there can be *no more* death. As to make men alive *in Christ* includes the destruction of their enmity, and all the evil of their nature, so when the fire of the Lord has burned to the lowest death state, these states must cease. In other words, the people will be all righteous. It is not against His own work that the anger of the Lord burns,

but against sin and its consequences, the works of the devil. That anger will never be appeased, nor His justice satisfied until sin and death are destroyed, and all His own creatures are placed where they will sin no more. Let it be repeated,—The Lord hates sin because He loves His creatures.

Against sin and enmity the Lord has set Himself as a *consuming fire*. Jesus came and *kindled* the Lord's fire in the earth at the first advent,—(Luke xii. 49), and it has burned the hate and all enmity out of all the saints, or all who are truly reconciled to God. It will burn the enmity out of many more in the Millennial age as the light and power of His love become more and more fully manifested. But all the most obstinate of all the ages will be dealt with by the same *kind* of fire, only heated to intensity as by "brimstone," *and the worst cases must yield*. It is a great and sad mistake that most of us have made in the past when we talked of poor sinners being so low that they were "beyond the reach of hope and mercy." It is not so. The statement was a libel on the character of our blessed Saviour. Had it not been for His wondrous love, He would have cast *us* off for the terrible abuse of His name and His power. But He knew we meant well, and that we were groping our way out from the dark confusion of Babylon. The same loving patience which adapted itself to our circumstances and conquered will conquer all.

It is perhaps worthy of notice in this connection that Jesus while in the flesh, raised only *three* persons from physical death, Jairus' daughter, the widow's son, and Lazarus. And it is a peculiar fact that they were so graded as to illustrate the three states of death of which we have spoken. The little girl was merely dead. The widow's son was dead and on the way to the tomb. And Lazarus was dead and buried and corruption had begun. He had been dead *four days*. His was the lowest state. And as the saints are raised at the beginning of the thousand years, "the third day"—(thousand-year day), from the resurrection of Jesus, may not the duration of Lazarus' death make him a type of those who live not again till after the thousand years? As physical diseases and death are shadows or types of spiritual diseases and death, we may be sure that as Jesus healed the worst cases and raised the lowest, that no case of sin and spiritual death is beyond the reach of the Redeemer's power and love. God grant that we may at least fan the fire that Jesus kindled and thus hasten the coming of the day of God, in which all false institutions and evil works shall be burned up, and the earth be filled with His glory.

QUESTIONS AND ANSWERS.

A BROTHER writes that he has read THE WORLD'S HOPE with much interest, and speaking of this "larger hope" which we proclaim he says: "I can but say it looks like truth, but it is not as I have thought * * I have thought and believed and preached that all that God counts wicked would never see a future life." He then asks the following questions: 1. Has there been an unconditional justification to life provided? 2. Does it not seem, when we read of God's vengeance, fury and wrath, and of destruction when the slain of the Lord shall be from one end of the earth to the other, that He only loves them that love Him? 3. Does not Isaiah xxvi. 14 say of some, "They are dead, they shall not live; they are deceased, they shall not rise?" If this be so, how shall I believe in a universal resurrection of the dead? 4. "The wages of sin is death." If this death is not a death from which there is no recovery, what is it? 5. Why does the Lord, in John iii. 16 and elsewhere, say the *believer* shall not perish, if *none* ever would? 6. Why are qualifications introduced in Luke xx. 35, "They which shall be accounted worthy," if *all* are to become children of the resurrection?

ANSWERS.

1. If the first can be scripturally answered in the affirmative, then the main question is settled, so far as *this* questioner is concerned, for he evidently has not found in the Bible the terrible idea that some think they can see there, that God will make men alive *in Christ* and *then* destroy them.

If the word *universal* had been used in in question No. 1 instead of *unconditional*, we would promptly answer, Yes. But the justification may be both universal and conditional. We do not understand the Bible to teach that any one will *ever* come to God without faith. But that the Lord will *give* light and consequent faith to all in due time, we firmly believe. Read Heb. xi. 6; Eph. ii. 8, 9; Rom. x. 18; John i. 9, 29. The Lord has ordained the means and the co-operative agency of the subjects of His grace, as well as the end; and when the *end* is stated we may be sure the Lord has taken all the means and steps in the process into account, whether or not we know *how* it is to be done.

Much depends on whether or not we have the right idea of death and resurrection. It seems evident that to *die in Adam* must include being a sharer in the *nature* of Adam and its *destiny;* so to be *made alive in Christ* must include being a sharer of the *nature and destiny* of Christ. That *all* die in Adam we

think will be admitted; and the apostle says, "*As* in Adam *all* die, *even so* in Christ shall *all* be made alive, But *every man* in his own order."—1. Cor. xv. 22, 23. Some transpose this and make it read "As all *in Adam* die, even so shall all *in Christ* be made alive;"—to *avoid* the evident statement of the *universal* resurrection in Christ. If this *limited* view had been in Paul's mind, and only those who had voluntarily been baptized into Christ were to be raised, then he would not have said "*every man* in his own order," for in such a case "They that are Christ's at His coming," would have been *all* of the resurrection. *These* are to reign with Christ a thousand years, (Rev. xx.) or (leaving that out as some would like it) at least until they jointly have put down all rule and authority, then the destruction of death, on all the *orders*, except those who were Christ's at His coming, comes *last*.—verse 26. Now if to *destroy life* means to *kill*, surely to *destroy death* means to make alive. On whom *could* the destruction of the last enemy be accomplished, after the reign of the saints with Christ putting down *all other* enemies, but on "the rest of the dead," or those who were *not* Christ's at His coming? This order of "every man" seems to *agree* nicely with Rev. xx.

If this falls into the hands of any who admit the *universality* of the resurrection, but claim that it merely refers to a physical or animal resurrection, and hold that after they are made alive they will die again, we would say to them that *such* a resurrection would only be *in Adam* and not *in Christ* at all. Paul declares that all shall be made alive *in Christ*. If men are *in Adam* by having Adam's *nature*, then when such die it would be *dying in Adam* though it should be repeated a *thousand* times. Again, if the resurrection of mankind is the destruction of the *last* enemy, those *raised cannot in God's sight be counted enemies*. But admitting, as some claim, that they are raised *enemies*, and must die again, then *death* would *not* be the last enemy *destroyed*, but these wicked ones would be the last destroyed. Then death would *never* be destroyed, but instead be *endlessly perpetuated*. That *death* can be thus *perpetuated* and yet be *destroyed*, so that there shall be *no more death*, we cannot admit, unless we admit that opposites are identical. It is not dying (a process) that is to be destroyed, but *death*, a state.

But Paul does not leave us to conjecture or inference as to the universality of justification to life. He places the downward career in Adam and the upward in Christ so clearly in contrast that there is no room for inference. See Rom. v. 18, 19, comparing the common and revised versions.—"Therefore as by the offense of one, judgment came upon *all men* to condemnation; even so by the righteousness of one the free gift came upon *all men* unto justification of life. For as by one man's disobedience *the many were made sinners*, so by the obedience of one shall *the many be made righteous*." As co-operative agents men may *hasten* the downward career; so also by the same law they may *hasten* the upward. And there is the glory of the millennial reign to the faithful of this age which all others must lose, *and it can never be regained*.

2. See articles on "Fire" in No. 5, and "Burning Day" in this number.

3. We have mentioned what we consider two positive statements as to the ultimate salvation of all. Any careful reader of THE WORLD'S HOPE knows that they are not exceptions. The question now to be considered is, Can the seeming conflict of the scriptures be harmonized with our view? Others may seek to harmonize the *broad* statements with the *narrow* view if they are so disposed. We did this until it opened our eyes. We will therefore say how Isaiah xxvi. 14 appears to us. By a careful reading of the chapter we are led to think that the contrast is between two *systems*. The *powers of earth* have been *lords* over God's people. These *human governments* must perish when the *Lord's kingdom* has its way. Compare with Zeph. iii. 8, 9 and it will be seen that after the complete destruction of these oppressive ruling systems, the Lord turns the *people* to a pure language to serve the Lord with one consent. The *destruction* of the slave *power liberates* the *slaves*. We do not think the passage stands in the way of a universal resurrection.

4. "The wages of sin is death." And *all* are sinners, and *all* are counted dead in Adam until quickened. See Eph. ii. 1. The fact that *any* are saved is proof that it "is *not* a death from which there is no recovery." The same verse *asserts* the recovery,—"The gift of God is eternal life, through Jesus Christ our Lord." Death by Adam, recovery by Christ, is the Divine arrangement.

5. We have already expressed the conviction that faith will *always* be a condition and means of salvation. In the gospel age at least, those who die out of Christ are said to perish, and believers to have eternal life. One secures the *life of the age*, (millennial reign) and the other loses it. But "perish" does not necessarily mean annihilation. Jesus said He would "walk to-day and to-morrow and the day following, for it cannot

be that a prophet *perish out of Jerusalem.*" —Luke xiii. 33. Then He *perished* at Jerusalem. The limit to Jesus was *the third day.* The limit to those who are not freed from sin before death is until after the millennial reign.

6. The *order* of the resurrection should be observed. And be it borne in mind that whatever the process may be, men are not *raised fully* in Christ until they *are worthy.* Jesus Himself makes a *universal application* of it in the context. Why is this overlooked? "Now that the *dead* [no exceptions] are [to be] raised, Moses showed * * For He is not the God of the dead, but of the living, for [seeing the end from the beginning] ALL *live unto Him.*"—Luke xx. 38.

Another writes: "We read in Psalm ix. 17,—'The wicked shall be turned into hell, and all the nations that forget God.' Why should hell be spoken of there as a place of punishment for the *wicked*, when it simply means the grave, and *all* have to go there?"

ANS. No doubt the word *sheol*, here translated hell, means grave, but it may be necessary to think of it in a wider sense than merely as a place where a corpse is buried. It probably refers to the *state of the dead in general.* If man is only an animal *body,* then *sheol* can only mean the place or state of dead bodies. But if man from God's standpoint is a *spirit* too, then *sheol includes* the imprisoned state of the spirit. This is equally true whether the spirit be conscious or unconscious. It seems strange that *existence* and *conscious* existence are confounded by some writers:—one saying if they *exist,* they must be *conscious*, and others that if not *conscious* they are gone out of *being*—annihilated. We know that consciousness ceases (if we know what the word means) whenever we fall into a *sound sleep,* but we *exist* in sleep as truly as when awake. We will state what appears to be a self-evident syllogism. That which does not exist cannot be said to sleep. The Bible speaks of both righteous and wicked as asleep in death. Therefore neither the one nor the other have gone out of existence. To us, resurrection implies existence of some kind before being raised, as really as dying implies existence before death. To be awake or asleep are two conditions of the same being.

We understand the Bible to teach that until Christ Jesus has finished His work in the heavenlies, which as our great High Priest He must do *alone,* all the saints even are detained in *sheol, hades,* or the state called the *grave.* When the Lord is ready to enter upon the *Millennial* work He comes and receives the sleeping saints to Himself.—John xiv. 1-3. Then begins the judgment of the heathen (nations) as referred to in the Psalm we are considering. The day of His Presence (often wrongly translated coming,—Gr. *parousia*) and the day of judgment on the living nations, we regard as the same, and as covering the whole thousand years. The resurrection of the dead out of Christ not being due till after the millennium, (all living enemies being disposed of before the final destruction of death—the last enemy), turning the wicked *into* hell cannot be *final,* for death and hell are themselves to be destroyed in the end.—Hosea xiii. 14; Rev. xx. 14. If it were not for Paul's statement,—1. Cor. xv. 26—one might gather from the statement in Revelation that other enemies are to be destroyed afterward. But Paul has given the order, and so we know death is last.

We understand that from the time of Christ's presence in the capacity of King and Judge of the Nations, and so all through the Millennium, those who are God's children, and so die in the Lord, *will not be detained in hades,* but will be blessed by entering the Lord's presence at once, but the wicked will continue to be turned into *hades,* and must remain in the prison until after the Millennium, when the prison itself will be destroyed. So, *then,* all will not go into *sheol* or *hades,* and it will be the manifestation of the Lord's displeasure at the wicked state of those who do go to prison.

We understand Rev. xiv. 13 and Isa. lxv. 20 both apply only in the Millennial age, as also Ps. ix. 17. The former passage is, we believe, the only scripture that speaks of death as a blessing. "From *henceforth,*" indicates that it was not always so. The revised version confirms the idea of the continuation, rather than the suspension of work, to that class. They who enter the Millennial rest will never *tire* in nor of their glorious work. "The child [of God] shall die [and be blessed] but the sinner [who shall also die] shall be accursed."

In answering, we may not appear direct. As many things are involved, we want others to think for themselves, and compare scripture with scripture. We do not wish to be too positive in our inferences and combinations. "We believe and therefore speak."

It may often require greater moral courage to reject a challenge than either to give or accept one. Man may honor one who will *fight,* while God is better pleased with one who *dares to be silent,* when insulted and misrepresented. "Being reviled He reviled not again."

"BE QUIET."

"When He giveth quietness, who then can make trouble?"—Job xxxiv. 29.

O Lord! at midnight's lonely hour,
My prayerful soul to Thee I raise,
Sustained by Thy Almighty Power,
All peaceful glide my happy days.

Happy—to call Thee Father! Lord!
Peaceful—because Thy hand hath led;
Happy—because in sweet accord
My Even-song to Thee has sped.

Am I alone, when Thou dost hear
The faintest sigh my heart can tell?
Dear Lord! I feel Thee very near;
I rest, and know that all is well.

In quiet do I feel Thy power,
Thy quiet now rules all my heart;
I thank Thee for this midnight hour
With Thee, from all the world apart.

Oh! calm my life, dear suffering Lamb!
May strife and I forever part;
Lord! teach me of that holy calm,
Enfold me in Thy quiet Heart.

Teach me to suffer, Christ, with Thee;
Oh! lay Thy sufferings on my breast,
When 'tis Thy will to see my face,
Lord, give to me Thy quiet rest.

TIMES OF THE GENTILES.

WHAT do they mean? How long do they last? And what will follow? These are questions of interest to the students of God's word. Jesus gives the expression, "Jerusalem shall be trodden down of the Gentiles until the *times* of the Gentiles be fulfilled."—Luke xxi. 24. We will give a brief statement of the matter as it appears to us.

We understand the "times of the Gentiles" to refer to the duration of the rule of human governments from the time that Zedekiah, the last king of God's ancient kingdom, was conquered, and Babylon became supreme in the earth, until the time that God's antitypical kingdom shall be supreme in the earth. These human governments are four—Babylon, Medo-Persia, Grecia and Rome. In Dan. ii. they are all symbolized as one great man. This is as human rule appeared in the eyes of Nebuchadnezzar—the first king on this line. The "times" here considered are the length of this great image. The same four governments are symbolized in Dan. vii. as four great wild beasts. This is as these governments appeared to Daniel, and as they have actually been to the Lord's suffering people, both Jews and Christians. The period under consideration is the duration of the *supremacy* of the beasts, or we may say, of the devil's kingdom. The "stone" that smites the "image" is a symbol of God's kingdom,—or the kingdom of Christ—which is said to break these earthly governments all up, and *consume* them, and itself become a great mountain and fill the whole earth, or become a supreme and universal kingdom.—Dan. ii. 44. The beast rule is said to end in fire; of the last beast—the Roman Empire—it is said, its body is to be destroyed and given to the *burning flame*.—Dan. vii. 11.

Let it be observed that the fire is not literal, as the beast is not literal. A government is not a material thing that could be burned in a literal fire. Dan. ii. 44 shows that God's *kingdom* is the fire that consumes these human governments. "Our God is a consuming fire," and the kingdom of God is an embodiment and expression of His ruling, destroying and saving power. It consumes the bad *governments* that it may give the people a righteous one. "He will judge [rule] with equity for the poor of the earth."

As the earthly Jerusalem was broken down by Nebuchadnezzar, when Zedekiah was conquered, but is to be restored again, as many prophecies show, it follows that the duration of the "image" or of the "beasts," is also the duration of the suspension of Jerusalem. This is why Jesus said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." So afterward Jerusalem will be a praise in the earth—Isa. lxii. 7. Though Jerusalem was only the *typical* kingdom of God, and even when restored is not to be confounded, (as is often the case with men), with the kingdom whose throne is in the *heavens* and which ruleth *over all*,—(Ps. ciii. 19), yet the earthly Jerusalem is to be *one* of the important agencies of the heavenly kingdom in the future work of blessing mankind. Its restoration will be "building *again* the tabernacle of David, which *is fallen down*."—Acts xv. 16.

The account of the victory of Babylon over Zedekiah, the last king of God's ancient and typical kingdom, is given in 2. Chron. xxxvi. 11–21. Ezek. xxi. 25–27 shows *why* the kingdom of Israel was suspended, and shows that it was to remain overturned until *He* come whose right it is and then it, and all other kingdoms of this world, will be given to Christ. See also Rev. xi. 15. The thoughtful student cannot fail to see an intimate relation between the coming of the Lord, at the sounding of the seventh trumpet, and the restoration of the kingdom of Israel, if he will consider what Ezekiel, John and Jesus have said in the passages named. Are not the present indications ominous of the time of *Jacob's trouble*, out of which he shall be delivered.—Jer. xxx. 7. Christian, look up.

How *long* are "the times of the Gentiles?" —What is the duration of the "image" or the supremacy of the "beasts" and the suspension of the kingdom of Israel? Many think this question cannot be answered. There is even a great prejudice on the part of many against *seeking* for an answer. This prejudice has arisen in consequence of the many efforts and misapplications as to the time when Christ would be seen coming in the literal clouds, and when this earth would burn with literal fire. *These* are *not* the subjects under present consideration. Readers of THE WORLD'S HOPE need not be afraid of the inquiry, When will the kingdom of Christ be fully established and begin its manifest triumph? We have promised in this article to state how it appears to us.

We understand the duration of Gentile times to be 2520 years, beginning at B. C. 606, and consequently reaching to and including the year 1914. The date of the victory of Babylon over Jerusalem is easily found. It was at the beginning of the seventy years of desolation, usually called "the captivity," and the captivity ended at the first year of Cyrus. This beginning of Cyrus' reign, according to Ptolemy's astronomical reckoning, which nearly all accept, was B. C. 536. As the seventy years ended where the 536 began,—See 2. Chron. xxxvi. 20–23,—by adding the two numbers together we have the date of the beginning of the seventy years, B. C. 606. The rest is easier yet, for 606 full years before Christ, and 1914 full years after Christ make 2520. And it does not make any difference in the time of ending whether the common era be correct or not, for if our era should have been dated four years sooner, it would only make the former period four years shorter, and 602 years before the Christian era and 1918 years of that era, would then reach the same point. That is, 602 plus 1918 = 2520 just as 606 plus 1914 = 2520. The length of time is not changed nor affected in any way by the birth of Christ.

But how can we know that 2520 years *is* the length of the supremacy or rule of mere human governments over Jerusalem? 1. When Jesus said the *times* of the Gentiles should be *fulfilled*, it suggests that the *limit* has been *foretold*. How else could it be a fulfilment? 2. In Levit. xxvi, 18, 21, 24, 28, the expression "seven times" is used in reference to the desolation or curse of Israel. And that it has reference to the same period of time, beginning with the seventy years, will be seen by comparing Lev. xxvi. 31–35, 43, and 2. Chron. xxxvi. 21. To say it meant seven times repeated, or seven times more severe is hardly consistent with the facts in the case, but that it meant just what we claim, facts seem to be proving, for just when we are entering on the last generation of the 2520 years, the restoration of the Jews is becoming a great question among the nations, and is *beginning* to be a fact.

But is "seven times" equal to 2520 common or solar years? We think so. A Bible "time" is a year. "Seven times" are seven years. When applied in the *ordinary* way, as in the life of a man, it means seven ordinary years. This is how it was used in the case of Nebuchadnezzar, whose experience among the *beasts* for "seven times" was a *type* of the suspension of the kingdom for "seven times" under the reign of the four great beasts.—See Dan. iv. Whoever can see the merciful *object* of the Lord's severe treatment of His rebellious people, will see that Nebuchadnezzar *was* a type, by reading verses 32–37. The Lord is set for the object of making Himself known. We understand that the Lord's way of using time is this: When it is in the life of a *person*, it is *ordinary* time, but when it is in the life of the Church or the nations under the *symbol* of a person, either man or woman, He counts a *day for a year*. Those who *will maintain* that the Lord never does this, have a difficulty on their hands, which they usually let alone; that is, *the fact that history is against the application of these seven times as ordinary, while it is fast proving the correctness of our application.*

The rule is given in Ezek. iv. What was an ordinary *day* in the experience of the *person* represented a *year* in the experience of the *nation*. This is the rule which *all* Christians, so far as we know, apply to the "seventy weeks" of Dan. ix. 24. They agree that it means 490 years. And the *majority* of Christians apply the same rule to the "time, times and the dividing of a time," of Dan. vii. 25. They generally agree that this period has been fulfilled in the 1260 years of the Papal dominion. A Bible year is twelve months, and a Bible month is thirty days.—Compare Gen. vii. 11, 24 and viii. 3, 4. They show that the waters prevailed 150 days, and that it was five months, to a day. Then a Bible year has 360 days, and seven times, or years, are 360 times 7, or 2520 days. Then "seven times" in the experience of the *man* —a type—is 2520 ordinary *days*, and according to the rule given above, "seven times," in the prophetic history of the *nations*, means 2520 ordinary *years*. All at least who admit the year-day principle to be correct, can see the force of this. If a "time, times and a half," that is three and a half

times,—"forty-two months" or 1260 days—have been fulfilled as 1260 years, then "seven times" being just twice three and a half times, must mean 2520 years. It is a simple proportion. As 3½ is to 7 so 1260 is to 2520.

Now as Jerusalem came under the dominion of the "beasts" at B. C. 606, her period of such submission is not fully out until A. D. 1914. But the change here, like other changes, will be a gradual one. From the Spring of A. D. 1878, (when the Anglo-Turkish treaty was formed, referred to in "Israel's History"—No. 1 of THE WORLD'S HOPE), until the end of A. D. 1914, is a period of thirty-seven years. This we claim is the period of their rise; and it either happens *by chance*, or has been *Divinely ordained* that this is the same length of time as was covered by their fall at the end of the Jewish age, from A. D. 33 until the destruction of Jerusalem in A. D. 70. We believe it is by Divine arrangement, and no doubt as the facts become better known they will aid in convincing men of the authenticity of the scriptures, and so of the truth of Christianity.

We expect a gradual, and yet speedy revolution of human affairs in the next thirty-two years. It will affect all classes of society and all institutions, whether civil or religious. Whatever is *fundamentally right* will be purified; and whatever is *fundamentally wrong* must perish. This will be the binding of Satan. As the earthly Jerusalem is to rise, so we believe will the Church rise. That is, the true Christians, who in the main are now in Babylon—confusion, and partial darkness—will gradually take their true place as the light of the world, a city set on a hill, that cannot be hid. Meanwhile the Lord will build up Zion, and when the watchmen see eye to eye, the world will believe. He will rule the world aright.

Work is the law of our being—the living principle that carries men and nations onward. The greater number of men have to work with their hands as a matter of necessity, in order to live; but all must work in one way or another, if they would enjoy life the way it ought to be enjoyed. Labor may be a burden and a chastisement, but it is also an honor and a glory. Without it nothing can be accomplished. All that is great in man comes through work, and civilization is its product. Were labor abolished, the race of Adam were at once stricken by moral death.—*Selected.*

"Self-preservation is the first law of nature; self-sacrifice the highest rule of grace."

TRANSFIGURED.

MATT. XVII. 2.

That the scene here described was a "vision" (verse 9) of a *future* reality, instead of being merely a present fact, is shown by the meaning of the word itself,—trans-figure. Trans means over, or across. Trans-Atlantic is across the Atlantic. Transplant is to plant in another place. Transpose is to move across, or change the position of two or more things in reference to each other. Translate is to change over or across—as words from one language to another, the same idea in another form; or persons from one place to another, or from one condition to another,—the same person but in another form, as when this corruptible puts on incorruption.

So transfigure means to be placed over, in a figure. The reality prefigured—God's glorious kingdom—is now about due, and in its victory will fill the earth with His glory.

If the names of the ten antediluvian patriarchs,—Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah,—be jointly explained, their signification is, "Man being placed in a wretched and lamentable condition, the blessed God shall descend, teaching, that His death produces to debased and smitten men, rest and consolation." —*Brown's Self-interpreting Bible.*

What has been proved by the positive teachings of the Bible is illustrated by types and allegories of the Old Testament. When a picture of the gospel plan is found in any Bible history, it is easier for the believer to see a Divine purpose in the arrangement, than to suppose that it came by chance. The principle of correspondence, as between type and antitype, is strong evidence of the Divine inspiration of the Bible; and it exalts the history far above the level of mere story. Those who can *see* the relation and fitness of the things presented will be affected by them; others can not yet be reached.

Free institutions can be properly worked only by men each of whom is jealous of his own rights and also sympathetically jealous of the rights of others—will] neither himself agress on his neighbors, in small things or great, nor tolerate aggression on them by others.—*Herbert Spencer.*

(For The World's Hope.)

THE PLAN OF THE AGES.

By John Fondry, M. D.

Out of dark Chaos,
Formless matter, void, under the plastic hand of the great Architect,
Earth into being sprang, her destined mission to fulfil. Together sang
The morning stars, and shouted loud the sons of God for joy,
As on the glorious sight they gazed.
A balmy air, with fragrance fraught, swept over mountains,
Hills and vales, sustaining every form of life, while man,
The noblest work of all, walked with the beauteous partner of his lot,
Through Eden's lovely paths.
Pure, free from guile, no sin they knew: for sin had not yet
Entered there; but they with their Creator walked, and with Him
Converse held, instructive, and concerning things sublime.
On trial they were placed, knowledge of evil to attain;
And make most manifest that man, without the aid divine,
No law of God can keep; and also to reveal the glorious attributes
Of Him who, out of sin and evil, blessings great will bring;
And who this fall had fore-ordained, and proposed through
A second Man, a heavenly One, repair to make of all the failures
Of the first; and man, obedient and believing, to a position higher still
Exalt, even a son and heir of God to be. Through Satan's wiles
He fell: and Earth, ere long, with sin and violence was filled. A few
Believed on Him who was to come and bless the race; but so corrupt
Was Earth, that, with a deluge great, all, save a few ark-sheltered ones,
Were swept away, and perished.
Man, singly tried in Eden, has been proved
Unable to fulfill a law divine; and all, from him deriving life,
Like him unable also were. A nation then, springing from one
Of wondrous faith, was chosen; that seen it might be that a *nation*,
Like man *singly* tried, no law divine unaided can obey, but trample will
Under its ruthless feet. At Sinai's mount God's holy law they broke:
But their sins He bore; prophets inspired He sent: by types
And sacrifices pointing to Him whom, last of all, He sent
Light to impart, and ransom make from sin and death, and from
The dark grave's mighty power. A life of lowliness and mercy
And of wondrous love he led: the law obeyed, and wrought out righteousness
For man. The son of God they slew. Nature, as if o'erwhelmed with grief,
Put on her darkest funeral robes; and Earth, to farthest depths convulsed,
As if in pain, and in maternal throes, 'mid rending rocks,
And opening graves, cast out her slumbering dead.
Rejected then were they, and shall be, till the Elect, chosen from this, and dispensations past,
To be the bride of Him who burst death's iron bars and rose again,
Are gathered; and with Him, their glorious Bridegroom, all the families
Of the earth shall bless.
E'en now His coming draweth nigh; and soon His waiting ones,
With those who sleep in Jesus, shall, caught from the earth away,
Be with their Lord united; and escape the fiery trials that shall
The world o'erwhelm. To their own land shall Israel's tribes repair;
Their temple worship once again restore; till by besieging hosts
To direst straits reduced, they hail with joy their great Deliverer unto Zion
Come; who from their foes shall set them free; and when they, mourning, look on Him
Whom once they pierced, will open to the house of David and to Judah's sons
A fountain that shall sin and all uncleanness wash away.
Israel, all righteous then, shall chief of nations be:
The law go forth from Zion, and from Jerusalem the word; Satan
Be bound; the nations all subdued; and, for a thousand years
Christ and His bride a scepter sway of righteousness and peace.
Then set loose, His former power the Arch-Deceiver with his dupes
Will seek to gain; but fire from God will them consume;
And he be cast into the "lake of fire," where the false prophet
And the beast were hurled. The "great white throne"
Will then be set; and He will sit thereon, before whose face
The earth and heaven will flee; and all the dead before Him stand;
The books be opened: those whose names were in the book of life
Not found, into the lake of fire be cast—a fire emblem of judgment,
Of probation, trial; that shall the race once erring bring at last to God.
For Christ shall universal scepter sway: and all, (save the bride, immortal, one
With Him, to honor and to glory raised), to that perfection, and still higher,
Be restored, Adam enjoyed, ere yet he sinned—into the liberty of the glory
Of the sons of God; and living on throughout eternal ages, *subject*
To Christ and His blest bride, who lives and reigns with Him forever.
No creature then, but *reconciled* to God will be:
Satan, and all the heavenly hosts who fell with him, be brought into submission
To the Lamb. Him to love and serve, whom now they only fear and hate.
For "*all things*" shall be *reconciled* to God through Christ, whether in earth
Or *heaven*; and *every* knee shall bow to Him, and *every* tongue confess Him Lord,
To God the Father's glory. "All things" will then be "new;" nor death, nor sorrow,
Pain, nor crying, e'er again be known: and earth and heaven in harmony
With God. His work now done—He will deliver up the kingdom to His Father,
"That God" Forever "May Be All in All."

Philadelphia, Dec. 20th, 1882.

THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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BIBLE PROGRESSION.

THE Bible contains a system of truth which is progressive in its character, and is therefore adapted to the necessities and growing capacities of mankind through its various ages of development. This progression is to us an evidence that it is a revelation. Had it been mere history, there might be some show of reason in the claim of some that it is simply a development of the religious thought of a nation. But being in large measure prophetic, it anticipates as well as provides for man's advancement. So the truth revealed is the *cause* of man's growth, not the *result* of it. Whoever sees this fact will admit that the Bible is a *revelation* from the Divine mind and not an *evolution* from the growing finite mind.

But this does not shut out the idea of evolution of truth. God has revealed grand things beforehand, as it were in germ, or as is often said, "in a nutshell;" and therefore as by the use of food previously used along the line the minds have been strengthened to receive more, the truth, written by inspiration long before, opens and shines out. We mean that the later developments were contained in the former revelations on the principle that an oak is in the acorn, or as the whole human family were germinally in Adam. God created the race in Adam, and yet the race is evolved from him according to a law of their being. The same thing is true of truths which have been given in type or symbol, and afterward developed. Thus the human race is a unit, and the truth of God is a unit; and they are adapted to each other in the order of their growth. Hence we cannot believe that man can successfully progress away from the Bible, but in harmony with it.

"Milk for babes, and strong meat for them that are of full age," illustrates the principle of progression and adaptation. From the lower upward, "First the natural and afterward the spiritual," is the order of growth, both of mankind and of the truth,—man's food.

Those who walk in the light of God's word are known as God's people, the just, and "the path of the just is as a shining light that shineth more and more unto the perfect day."—Prov. iv. 18. This principle of growth is true in the life of each faithful person, and also in the history of all God's people from Abel down, or from Paradise lost to Paradise regained, or until the antitype is reached which the former foreshadowed.

It has been shown that God's plan covers a succession of ages. In these ages He reveals Himself in order to lift up mankind. The truth is gradually and systematically developed, first in type, later in prophecy and last in fulfilment. Each age is a step in the growth, and each step is higher than the preceding one. And God's work as planned and foretold never fails. Then, when He is fully known, mankind will be fully saved.

The progression of the plan in the unfolding of truth and in its power to save mankind, may be seen by tracing from the type to the fulfilment the statement in Genesis iii. 15, "It shall bruise thy head, and thou shalt bruise his heel." The speaker is God. It is addressed, not to the woman as often supposed, but to the serpent. The language is both a type or picture and a prophecy. Here is the whole plan in a nutshell,—like a mighty oak in an unplanted acorn. Here are seen the germs of two mysteries,—the "mystery of iniquity" based on the serpent, and the "mystery of Godliness" based on

Christ. The picture is that of a man, Christ, with His heel on the head of the serpent. How simple and yet how expressive! He means *death* to the serpent; and it can mean no less than the final destruction of all the works of the devil. "For this purpose the Son of God was manifested."—1. John iii. 8.

In the picture before us we see the Conqueror, the foe, the desperate struggle and the final victory of God in Christ. The enemy is mighty, resists terribly, and dies hard; but he must die. The Lord is stronger than he. Error though mighty, is finite and must cease. Truth is infinite, and must prevail. It will conquer a glorious peace. Then, this picture anticipates a clean universe, when sin and death shall be no more.—Rev. xxi. 3–5.

How could such a glorious gospel and the progressive work of the ages be more clearly and briefly stated than by this pictorial prophecy?

But though meaning so much it was then but little understood. The dim light may have given a ray of hope, but there is but little to show that Eve understood it. It was a threatening to the serpent, and not a promise to her. But it contained, as in germ, the whole plan of revelation and salvation. It was the gospel negatively stated, or was blessing to mankind implied in the destruction of man's enemy. The dimness of that light was the characteristic of the whole period of 1656 years to the flood, and even longer. Only a few had even the dim light and foresaw the coming One. Hebrews xi. tells of but three men of faith before the flood. There may have been more, but none can tell, as we are entirely dependent on the Bible for such knowledge. The mass were in darkness, and as ignorance and sin go hand in hand, they lived according to the lower tendencies of the animal nature, and so brought upon themselves a terrible destruction.

They did not even have the light of revealed law, much less the gospel, to restrain their lives. The law was not given until the days of Moses, almost a thousand years after the flood. That the principles of the law were originally written on the heart of man there can be no doubt, but by sin man had become *dead* to God and righteousness,—(Eph. ii. 1) and so their consciousness of sin had at least become very dim. Noah, *less* depraved than the rest, and lifted in part by the dim light of his faith, is said to have been a "preacher of righteousness." This we think must have been *law*, the rule of right, as he dimly saw it, and not the gospel. Law shows what right is, but it has no power to set man right when once he needs such help on account of sin; the gospel alone can do this. One important point was gained, by that long dark experience: man in his natural state is proved weak; left to himself he sinks; he needs a Saviour.

THE PATRIARCHAL AGE.

The conditions of the patriarchal age, following the flood, were very similar to those before the flood. This is proved by the experience of several centuries;—that man naturally does not improve, and that even seeing and knowing the effects of sin do not save men from their degradation. The flood did not cure men of their wickedness. Punishments seldom if ever deter men from moral wrong-doing. The gospel alone can transform men.—Rom. i. 16.

There is progress of evil as well as good, as long as the evil lasts. The "mystery of iniquity" took the form of Babel building in the patriarchal age. They had been commanded to people the earth anew, which involved a scattering. They disobeyed, and virtually said, We will stay together. They determined to build to heaven, and make to themselves a great name, and leave a monument of their greatness to after generations. How proud and how natural. They showed the folly of men seeking heaven—salvation—by methods of their own. "The carnal mind is enmity against God, is not subject to the law of God, neither indeed can be." So the natural must be crucified, in order to man's salvation.

It is remarkable that the very thing which the Babel builders did to make themselves great, caused their weakness, confusion and scattering. Thus God overrules man's wrath to His own praise.

Babel was the basis or promise of the coming Babylon; so in the same age, but two thousand years after the threatening against the serpent, we find the *promise*, "In thy seed shall all nations ("kindreds," "families") of the earth be blessed." This was the basis of Jerusalem. This promise was given to Abraham. The promise or covenant never dates back of Abraham.—Gal. iii. 16, 17. The gospel plan has been developed. The threatening has been converted, so to speak, into a promise. The acorn has been planted, and its living germ begins to show itself. The nations are introduced, being under a curse and in need of blessing. The Seed too, as the power to bless, is becoming more personal. This promise is an increase of light; it shows progress; and yet how dim. Only a few others beside Abraham were in the light, "heirs with him of the same promise."—Heb. xi. The mass were still in darkness. The

cities of the plain, especially Sodom, are given as specimens of unrestrained animal life, which tends to destruction." "The wages [or effect] of sin is death.

Though the ancient nations were destroyed in their ignorance and corruption, the Lord did not blame them as men are apt to do. Paul says: "Until the law [was given to Moses] sin was in the world but sin is not imputed when there is no law."—Rom. v. 13. These nations had *inherited* their animal tendencies, and while it was a terrible and deadly *calamity*, it was not in the true sense their *guilt*.

We rejoice in the assurance of later light that the Lord neither sent them to a hell of perpetual suffering, nor into endless death. They were not fit to live as they were, and the plan for their transformation had not yet been matured, so the Lord says, "Therefore I took them away as I saw good."—Ezek. xvi. 50. He put them in the prison of Sheol (1. Pet. iii. 19, 20) as a political necessity, and having in view a plan for their salvation in due time.—Ezek xvi. 46-61. Some would dictate to the Almighty Ruler of the universe as to hastening the education of the race, but we may be sure the slow process is the best, and in eternity, (compared with which, what are a few thousand years?) it will be *proved* so to all.

THE JEWISH AGE.

In the Jewish age the "mystery of iniquity" developed into a ruling kingdom whose capital was Babylon; and God's promise also resulted in the organization of a nation, (based upon the twelve sons of Jacob, the son of Isaac, Abraham's seed of promise), whose capital was Jerusalem. Here is marked progress of both the evil and the good, but with the evil in the ascendency. Jerusalem for a time was made subject to Babylon. This was because even the best representatives of the good cause were too much like the other nations. Sin is the cause of every curse, even upon the best of men at any time. The good men of the time were only better than they would have been under the influence of greater darkness. The Lord used the best He could find.

The same spirit of human pride and rebellious audacity that was shown in Babel was shown in Babylon, and when her cup was full the Lord overwhelmed her. "The king spake and said, Is not this great Babylon that *I* have built, by the might of *my* power, and for the honor of *my* majesty?" But the voice from heaven said, "The kingdom is departed from thee."—Dan. iv. 30, 31. Then later for Belshazzar came the handwriting on the wall, which meant "God has numbered thy kingdom and finished it. Thou art weighed in the balance and found wanting. Thy kingdom is divided and given to the Medes and Persians."—Dan. v. 25-28. "Big *I* and little *you*" has always been the leading spirit in Babylon, and wherever it exists it will sooner or later suffer Babylon's doom.

But while God's cause seemed checked by evils in Jerusalem, and the powers without, still the law and the prophets bore witness, and the light increased. We are told that "the law was added because of transgression, till the seed should come to whom the promise was made;"—and that by it sin was revealed as "exceeding sinful."—Gal. iii. 19; Rom. iii. 20 and vii. 13. These show that it could not give life, or righteousness to sinners. Christ alone can do this.—Rom. viii. 3, 4. The law in its *moral* elements revealed right, made sin more hideous, and so condemned the sinner. Law to a sinner is anything but gospel; but it shows man's *need* of a Saviour. The law in its typical and sacrificial elements *was* the gospel in type, as in the destruction of the beast life at the hands of the priest it gave a glimpse of how man should be saved in Christ by the destruction of the lower nature, the enmity. So by both methods it was truly a schoolmaster to *lead* to Christ.—Gal. iii. 24. The prophecies foretold the coming of Christ, giving the manner, time and place of His birth and many other things connected with His life, sufferings, death and victory. But to the mass the types were mere ceremonies, the deeper meaning not being seen; and they could be *servants* of God and enjoy the temporal blessings of their legal age without seeing to the antitype. And equally great ignorance prevailed in reference to the prophecies, so that though they were literally fulfilled the mass did not receive Him when He came. Isaiah liii. foretells such rejection and in a sad strain opens with "Who hath believed our report and to whom is the arm of the Lord revealed?" He was as a root out of dry ground to them, and they did not desire such a one, so "He was despised and rejected of men, a man of sorrows and acquainted with grief."

Very few indeed, compared to the mass, were able to receive Him when He came. They were not spiritual enough to see through the prophecies nor His sayings and parables. To them they were dark, and their overthrow was similar to that of the former nations.

There are two classes of Scripture which the churches and preachers usually let alone: 1. Such as speak of the Lord putting insurmountable obstacles in the way of the people,

such as Matt. x. 5; xiii. 11; John xii. 40; and—2. All such prophecies as speak of future restitution. The former are plague spots to all who believe in eternal suffering or death, in the face of God's claim of universal love and impartiality. They are explained in the light of the second class. That man, during the dim ages of type, prophecy and parable, should be expected to know and obey the gospel on pain of eternal suffering or death, does not commend itself to all. The facts show the necessity of "restitution" and a "due time" for the enlightenment of all. And that these are promised shows that such reasoning is not in vain.—See Matt. xvii. 11; Acts iii. 21; 1. Tim. ii. 3-6. It is useless to talk of limiting these promises; an appeal to the prophecies only confirms the idea of their universality. There could be no more definite statement of the recovery of the dead nations to a life of light and hope than in Ezek. xvi. 44-63. There is hope for the Sodomites, and they were a fair sample of the unrestrained animal life. Their day is coming. By types and prophecies all inspired men pointed to the coming day of salvation.

(To be continued.)

INCREASE OF KNOWLEDGE.

It is the objection of many to our position that we have no claim to expect any increase of knowledge in God's dealings, but that we should rest satisfied with what we already possess. With what comfort and force in answer to this come the words of Daniel xii. 4—"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." That secular and scientific knowledge is increased all will admit, then why deny that there is promised an increase of the true knowledge, compared to which the wisdom of the world is foolishness; especially when it is expressly said the words are closed "*till* the time of the end?" That this is the time of the end many of these objectors will admit; then, if so, they may consistently expect the opening up of mysteries hitherto hidden.

It is not sufficient, however, to recognize the accomplishment of this prophecy, but taking it as our standpoint, we must act on the Lord's advice when He said "Blessed are those servants whom the Lord when he cometh shall find watching." This is the attitude that will secure the feast of spiritual truths which the Lord Himself prepares. With many the wheel of daily business whirls so rapidly that little or no progress is made in spiritual knowledge. Besides, say they, all things continue as they were from the beginning of creation. And in one sense they are right, for we read in Matt xxiv. that the coming (presence) of the Son of Man shall find us in the full tide of our daily employment "as in the days of Noah." But there is no need for that day to come on you unawares, for "the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." The great turning points in the history of the world have been thus foretold and recognized; witness, Noah before the flood, and the answer of the scribes to Herod, when inquiring about the birth of Christ. And now, if you will search for the time of Christ's coming (presence) we believe that it may be known with tolerable accuracy. Not that we claim any prophetic gift beyond what you may yourself possess, but we would call your deeper attention to the word. The effort of THE WORLD'S HOPE, is to set forth what we believe to be the counsel of God as seen in the increase of light now due. We above all desire to call your attention to the ever widening vista of God's love and to endeavor so mightily to convince you of it that you may retain it without the slightest admixture of fear. Hitherto many (shall we say the many?) have regarded Him as an angry ruler requiring to be appeased. "Acquaint now thyself with Him and be at peace."

The Bible to many has been as a puzzle of many pieces, some bearing bright colors and some dark and gloomy. We offer you the key by which you may arrange them in one bright harmonious picture. The key is called "The Plan of the Ages." If at first sight, never having seen this picture as a whole before, you are dazzled, or if on the other hand you object to it because it conflicts with some views you have long held, do not, we beg of you, let it drop to pieces again till you have proved all things and held fast to that which is good.

What were the thoughts of the Jewish disciples when first told that to the despised Gentiles also, God had granted repentance unto life. Were they not antagonistic? But, Peter says, "who was I that I could withstand God." Here was a new and unthought-of widening of the field of mercy and grace; for by grace we are saved, not by works, lest any man should boast, it is the gift of God. He has "shut up all unto disobedience that He might have mercy upon all." We believe, that now in this time of change from one age to another, there is revealed by a clearer insight into His word, that salvation is not limited to us who by

God's grace have accepted Him, but that this same saving grace is destined to reach all mankind. Paul, zealous for God's cause, is a persecutor till the revelation of Jesus half blinds him. We, too, have been apt to consider that all who could not reach out and feel after Christ, if haply they might find Him in this age now terminating, were cast away for ever; and the overpowering light of a clearer view of Christ, beside the joy that it occasions, has a peculiarly painful effect as we see how we have been limiting His commission through misapprehension. And as you judge of these views remember that, as Paul said, it is touching the hope and resurrection of the dead we are called in question. Let us not, then, who are grafted branches, glory; for all is according to a harmonious purpose and plan, and those broken off shall be grafted in again when the Deliverer comes out of Zion. We no longer expect the scheme of salvation to end in an abrupt catastrophe at the second coming of Christ; that would be the triumph of sin and Satan over nine tenths of the human race; but we regard the second coming of Christ with joy unspeakable, as ushering in the age when that scheme will be more fully developed, for "the knowledge of God shall cover the earth as the waters cover the sea," and "every knee shall bow and every tongue give praise to God." The victory of Christ will be complete.

B., England.

THE SECOND MAN.

WHY is Christ called the *"second* man," or the "last Adam?"—1. Cor. xv. 45–47. Some one asks, "Was He the first Adam restored and thus the *new* or second man?" To the latter question we would answer, No; but He was the second man which God created, and was created for the express purpose of being the Head and Representative of the whole race for regeneration, as the first Adam was the head and representative of the whole race for generation. We believe He was reckoned the world of mankind, in His humanity, as really as if He *had* been the first Adam restored.

The difference between the two Adams we conceive to be this: the first was a mere man; the second was God in man,—"Immanuel, God with us," "God manifest in the flesh." Adam and Jesus were, according as we read the Bible, the only two *men* which, strictly speaking, God ever created. The first He made of the ground; the second He made of a woman. Both acts were equally supernatural or extraordinary. It is no more difficult to believe the one than the other.

All mankind were created in the first Adam, in him they lived, as mortals, in him they sinned and in him they died.—Rom. v. 12. All mankind were created again, re-created, in Jesus, in Him they lived, suffered, overcame, died to sin, and rose to God, in a state of complete atonement, reconciled, saved. The race having died once in Adam, away from God, they must die again, in Christ, away from sin, toward God, in order to live to God.

"The love of Christ constraineth us because we thus judge that if one [Christ] died *for* all then were *all* dead," or "then *all died.*"—2. Cor. v. 14. See revised version. Then it is as truly asserted that all died in Christ as that all died in Adam. So the second death is as important to the race as is the second Adam. The state reached by the first Adam is death *in* sin.—Eph. ii. 1. The state reached by the second Adam is death *to* sin.—Rom. vi. 10, 11. The result of the death caused by the second Adam is life toward God; this is being reconciled through the death of Christ.

WAS JESUS A SINNER?

This question is raised, but to the reverent believer in the New Testament it seems almost blasphemous. Some are forced to believe He *was* a sinner because they think He was a mere human being, the lineal son of Joseph. But they kindly allow that He was "not a very bad man." But we think He must have been one of the most untruthful men if He did not come from the Father into the world and again leave the world and go to the Father.—John xvi. 28. No doubt He was the *legal* son of Joseph, and therefore his heir, because Joseph married His mother.

The Scriptures clearly and positively assert that He "did *no* sin, neither was guile found in His mouth;" and that He was "tempted in all points like as we are and yet *without sin.*"—1. Pet. ii. 22; Heb. iv. 15. That kind of reasoning must be faulty and dangerous in its tendencies that would stain in the least degree the unimpeachable character of our Lord Jesus.

But how then could He *die* to sin (Rom. vi. 10) if He were not a sinner? Is it not also clearly implied in Rom. vi. 6 that He had "a body of sin," the destruction of which was the object of crucifixion? And does not the type of the work of Christ, as done by the high priest, and referred to in Hebrews vii. 27, show that He had to make atonement "first for His own sins." Admitting it all, though to many it might seem needless, do these Scriptures contradict the others above

quoted? We think not. Let the full light of His representative relation to the race be seen, and it all becomes plain. If He stood for, or was reckoned to be, the world of mankind, then the *sin*, all the sin, *of the world* must have been on Him. Then in this Bible sense He bore the sin of *all* men because He was the second man, the unit of the race as the recreated Head. This is just what 2. Cor. v. 21 seems to teach,—"He hath made Him *who knew no sin* [was not Himself a sinner] to be *sin for us.*" He had God's righteousness, and He took us into Himself in order that by killing or destroying the sin He might make us righteous.

It is not necessary to make the Greek word *hamartia*, translated sin, to read sin-offering, as some do, though it is true that He was made sin in order to be a sin-offering. Would that all might see that it was *sin* that was to be slain, "the body of sin" in order to the salvation of the race whose sin He bore.

That Christ was thus made the Sin Bearer is shown by many Scriptures; and in order to bear the sin of the world He had to become the world, *the man*. If He had been man by ordinary generation, Joseph or any other man being His father, He would simply have been *a* man, a *part* of the Adamic race, not even the ten-thousandth man, (Himself under the curse, and in no way able to help even Himself, to say nothing of saving the world), instead of being the *second* man, the recreated Head of the race.

A most clear prophecy of this *sin bearing* relation of Christ to us is given in Isa. liii.—"Surely He hath borne *our* griefs and carried *our* sorrows, * * He was wounded for *our* transgressions, He was bruised for *our* iniquities, the chastisement of *our* peace was upon Him, and by His stripes we are healed. All we (sinners, "every man"—Heb. ii. 9) like sheep have gone astray; we have turned every one to his own way; and the Lord *hath laid on Him the iniquity of us all.*" Some would limit the pronouns "our," "we" and "us" in the above to believers only, but Romans v. 8, as in fact the whole Bible, shows that it was for "sinners" Christ died,—the world of men, lost in sin. The apostle Peter distinctly refers to the above passage in Isaiah, and in harmony says;—"Who His own self bare *our sins* in His own body on the tree, [and mark the object!] that we being dead to sins, [by sin and enmity being destroyed] should live unto righteousness: by whose stripes ye were healed."—1. Pet. ii. 24. And that He became the second man, the world of men representatively, and so the bearer of the sin of the world, in order to redeem and save the world, lost in sin by the first man, seems clearly confirmed by this: "Behold the Lamb of God that taketh away the sin of the world."—John i. 29.

It seems as if the plan of salvation might be made to appear more simple to many if they would think of the race as represented by two men—Adam and Christ. Adam was lost and Christ saves him. All are lost in Adam and all are saved in Christ. Adam was lost by sin, and Christ takes the whole body of the sins of the flesh on Himself and, by destroying it, saves the race. The destruction of the enmity is the only possible way of reconciliation.

What was *done* in Adam is carried out in the whole race, by the co-operative agency of each person. So what was done, "finished" in the second man is carried out in the whole race by the co-operative agency of each. Men may hasten or retard, but they can not set aside either the decree "dying thou shalt die" or "Ye must be born again." In Christ Jesus the second man we are enabled to renew our life and righteousness on a higher and permanent basis. We are each in order transferred from the old to the new.

REPRESENTATION *vs.* SUBSTITUTION

SOME on reading the article on the SECOND MAN may think because we believe He is the World's Sin Bearer, that we are virtually maintaining the doctrine of Substitution,—the punishment of the innocent instead of the guilty. But nothing is further from our thought, if we understand the meaning of words, or have any idea of justice. We place representation against substitution.

We claim to stand, however, on middle ground between those who hold the doctrine of substitution and those who reject Christ's death as the basis of man's salvation. We have more sympathy with those who believe in the former, than with those holding the latter idea, for the former is only a *misinterpretation* of the Scriptures, while the latter is a *rejection*. But we are satisfied that the gross injustice of substitution has driven many to the point of rejection, they not being able to see the better way.

Again, on reading the writings of some, especially the writings of an earnest cotemporary, we have been led to the conclusion that in defending substitution they are pleading more for a word than for an idea, or else for an idea under a false name, because, strictly speaking, they do not believe in substitution more than do we. And, to say the least, it is very *unfair* in such a one, to awaken

prejudice in the minds of his readers against us when his statements as to what we teach are gross *mis*-statements. Of course it is better to be ignorant than wilful, and we are glad to give him who misrepresents us the benefit of the doubt. There is comfort in the fact that those who *read* THE WORLD'S HOPE with any degree of fairness and intelligence can not be made to believe the misrepresentations.

Now that he does not believe in substitution, properly so called, though he thinks he does, is evident, because he teaches that the wages of sin is eternal death, and yet that Jesus, the alleged substitute, having suffered the penalty of the law, "rose again the third day according to the Scriptures." Now if the premises were correct, Christ, being the Substitute for man, should not have been raised at all. He is right when he keeps to the word, just like the rest of us. "Eternal death" is not found in the Bible. "Substitution" is not there either. "But that Christ died for our sins, and rose again the third day," is scriptural, and an important part of the gospel. We admit that Jesus was not raised in the same but in a much higher *condition* than that in which He lived before, but to say that He was a Substitute for man because He laid down a condition and was then raised to a higher, is to make the *condition* and not Christ *Himself* the substitute for man. It is not possible that three days of death could be a fair substitution for eternity. We freely assert that such a theory is substitution not in reality but in name only.

Much stress is laid sometimes on the fact that He died *for* us as if it meant *instead* of us. We admit that the word for, sometimes means instead of, but not always nor even generally. "He died *for* our sins, and rose *for* our justification." Use instead in place of for, and it is simply absurd. The word, for, in the above passage and others, evidently means, on account of, or, with reference to. Man might have died on account of his own sin, but the gospel that we see in the above passage, lies in the fact that man's identity is transferred from Adam to Christ, thus laying our help on One that was mighty. The second Man, being Divine as well as human, had power, and authority too, to *lay down* His life and to *take it again*.—John x. 17, 18. When He died, *all* died, and when He rose, *all* rose. That is, He, being the Head, *secured* the recovery of all. So we say as said Paul, "It is Christ that died, yea rather that is risen again." Because He lives we shall live also. He both died and rose *for* us, then, but not *instead* of us. Had He died and risen *instead* of us it would have exempted us, according to the law of substitution, from having any part in either.

Substitution excludes or exempts from any following or participation by others, but representation, on the principle of federal headship, not only requires but secures a following. Let the first man Adam illustrate. He sinned and died as a representative or head, but not as a substitute. Otherwise all others would have been exempt from sin and death, but, he being head, his course involved the race and so all follow him by virtue of inherited weakness.—See Rom. v. 12. So Christ being the second Head, the race being transferred to Him, the Mighty One, He not only died on account of their sin laid upon Him, but He rose by the power of His inherent Divinity, and His work involved the whole race and therefore they will follow Him into life. They have no inherent power to rise on account of the first man, but they inherit life by the second Man. In Christ Jesus the truth is illustrated that "the wages of sin is death, but the gift of God is eternal life." Man in Adam has no power to break the chains which sin has made, but thanks be to God that He has come to our aid in the person of the second Man. This is the Lord's own invention, so to speak, as an expression of His love for mankind. Just think of the incongruity of our Father, who says His love is everlasting and therefore changeless, on account of the greatness of His love planning a method by which to appease His own wrath!! To us it appears as absurd as it is unscriptural. He shows that not man but sin and enmity are what He hates, so He has taken hold of them to destroy them, making show of them openly, nailing them to His cross. And sin being dead, and so man dead to sin, by the same power that raised our Representative He will raise all. There is order in both the downward and the upward careers. But whatever the order in either course, the following results are the same as in the head. When any man dies in Adam, it is the same kind of death that Adam died; so when any man is made alive in Christ, it is the same kind of life that He has as the Fore-runner or First-fruits. In view of these facts there is glorious gospel in the statement, "As in Adam *all* die, even so in Christ shall *all* be made alive, but *every man* in his own order." Order or gradation in position or power does not necessitate a difference in the nature or the kind of life or body. We rejoice that we can *follow* our Head into life immortal because He is not our Substitute.

He conquers who overcomes himself.

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JOHN ROBINSON, in his farewell discourse to the Pilgrim Fathers just before they set sail for this Western World, said:

"Brethren; we are now quickly to part from one another; and whether I may live to see your faces on earth any more, the God of heaven only knows. But whether the Lord hath appointed that or not, I charge you before God and His blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. If God reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth by my ministry; for I am fully persuaded and am *very confident that the Lord has more truth to break forth out of His Holy Word.*"

The above are noble words, the spirit of which is worthy of every true disciple and reformer.

SEVEN MIRACLES.

THE Bible gives seven grand supernatural or extraordinary events in the development of the Second Man, the Lord Jesus Christ. They are His birth, the baptism by the Spirit, the transfiguration, His death, the resurrection, ascension, and glorification. The first was the incarnation of Divinity, or the coming in the flesh; the last was the placing of man, as the Head of the race, and Mediator, on the throne of God; and the central one, the great turning point and reconciling act, was His death. These were not the miracles wrought by Him on others, but miracles of Divine power on Himself. Those who know the sacred uses of the number *seven*, will not be willing to admit that His birth or any of the seven was a mere natural event. That form of unbelief that rejects the supernatural birth will not be content until the whole seven are rejected. Then Christianity would become a mere scheme of morality, based upon nothing.

GOD is infinitely happy because He is infinitely benevolent. As we approach His benevolence we shall share His blessedness.

TO SEEK to *be* good and to *do* good is simply to seek to be "followers of God as dear children, and walk in love."—Eph. v. 1, 2

THE ROCK OF AGES.

THE Bible is emphatically the revelation of Jesus Christ. The succession of ages has been constituted by Him and for Him. These ages are the framework of the plan of both revelation and salvation. God in Christ reveals Himself in order to save mankind. So, from the beginning, as the light has been gradually unfolded, the number blessed by it has also gradually increased.—See Heb. xi. Christ Jesus came as God's Word,—God manifest in the flesh. The Word both reveals and saves. When He is fully known, in the ages to come, all will be saved.

God's purpose for mankind through Jesus is clearly illustrated in His own person. In a humanity miraculously produced for this special purpose God revealed Himself. That humanity represented all mankind, as did Adam at first. The power of the indwelling Divinity proved itself, by raising up and glorifying the Man Christ Jesus. Hence His personal victory is the illustration and security of the victory of mankind, as said Jesus Himself, "And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 32. The lifting on the cross should not be confounded with the greater exaltation, though it was a means to the greater end. Paul shows the relation between the two, when he says that inasmuch as Jesus humbled Himself and became "obedient unto death, even the death of the cross, therefore God also hath highly exalted Him [lifted Him up] and given Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, of things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. ii. 8–10.

Here then is the manifestation or revelation of God as the means, and the exaltation of mankind as the end, and the blessed assurance that what was done in the person of Jesus, will be carried out in "all men" in due time. If it can be proved, (and we are confident that it cannot) that Jesus in His humanity did not represent as many as did Adam at first, and that therefore when He said "all," He meant only a *part*, then indeed it may be maintained that only such a part of the race will be sharers of His victory over death.

That the plan of the ages, for the salvation of the race, found expression in the personal victory of Jesus, is confirmed in our mind by reference to Daniel ix. 24. Here is a prophecy that in the last one of the "seventy weeks," He should "finish transgression, make an end of sin, and bring in everlasting righteousness." There has been much sin and unrighteousness in the world since then. So some say this could have had no reference to the personal work and victory of Jesus. Many "brethren" say it will be fulfilled in "a week" of years in the near future, in which they expect Anti-christ will do a great work. But if the fact that all sin has not been done away, is a sufficient reason for placing this fulfilment in the future at all, it should be carried beyond the Millennium at least; for even these "brethren" admit that sin and sinners will not be entirely disposed of until then. Some of them even think that sinners and therefore sin will last eternally in God's universe. But with our view that the time will come when sin will cease, that there will be no more transgression, but, instead, "everlasting righteousness;" and that Jesus was the Representative of the race, being made sin for us and bearing our sins in His own body on the tree, it becomes plain how, in a representative sense, the work of saving the race from sin by death, and from death by resurrection, was then done, "finished" in the person of Jesus.

Immediately on His personal victory being complete, He began the shedding forth of the Spirit as the means of drawing men unto Himself; and what began with one hundred and twenty persons at Pentecost will continue until "all flesh" will share its blessing.

The fact that Jesus represented all, is what makes His death and resurrection the *gospel* for all. "Good tidings of great joy which shall be unto all people."—Luke ii. 10; 1. Cor. xv. 1–4. The gospel is not an *offer*, but the proclamation of *facts*. Because He whom God made sin for us died, and "He that is dead is freed from sin,"—Rom. vi. 8–10,—therefore we are, or will be, delivered; and because He lives we shall live also. He, then, who can, with all his heart, believe that Jesus died and rose again for *all* and therefore for *him*, cannot be troubled with doubts or fears, but has peace and joy in believing. Such a faith in God's love, works by love, and so leads to purity of heart and obedience. And it is a pleasure to such as see the relation of things, to follow the Lord in the symbolic ordinance of baptism, which at once expresses the faith, hope and life of the Christian. "If ye love me ye will keep my commandments" says the Saviour, and as, in the ordinance, there has been a symbolic putting on of Christ in His death and life, so it has become the life work to die to the old man, by crucifying its members,—all manner of evil qualities and acts,—and to

put on the new man, which is renewed in knowledge after the image of Him that created him.—Col. iii. 5–10.

He that thus builds on the victorious Jesus is building on the immovable Rock; and it is one of the glorious features of the Lord's method of carrying forward His work until all men shall be drawn to Him, that each one who receives His grace, becomes a co-worker with Him. A knowledge of this lifts the Christian life far above the realm of drudgery, though it often involves weariness from work. Even in this life the partial victories we win enable us to help others. But the grand truth that the victors of this age shall reign as kings and priests in the ages to come, makes the hope most glorious, and makes the trials and troubles of this time lighter by making the heart stronger to bear them. The certainty of success in our work, which we could not have if it were not certain that all shall be drawn to Christ, causes the fulness of joy that we are built and can build on the Rock of Ages.

TWELVE WAYS OF BEING HAPPY.

1. "Happy is the man whom God correcteth."—Job v. 17.
2. "Happy is that people whose God is the Lord."—Psalm cxliv. 15.
3. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."—Psalm cxlvi. 5.
4. "Happy is the man that findeth wisdom, and that getteth understanding."—Prov. iii. 13.
5. "He that hath mercy on the poor, happy is he."—Prov. xiv. 21.
6. Whoso trusteth in the Lord, happy is he."—Prov. xvi. 20.
7. "He that keepeth the law, happy is he."—Prov. xxix. 18.
8. "Happy is he that condemneth not himself in what he alloweth."—Rom. xiv. 22.
9. "If ye suffer for righteousness' sake, happy are ye."—1. Pet. iii. 14.
10. "If ye be reproached for the name of Christ, happy are ye."—1. Pet. iv. 4.
11. "Behold we count them happy who endure."—Jas. v. 11.
12. "If ye know these things, happy are ye if ye do them."—John xiii. 17.

CHRIST'S sacrifice for us is not only representative but exemplary. It is the latter because it is the former. "He suffered for us, leaving us an example that we should follow His steps."—1. Pet. ii. 21.

THE LORD FROM HEAVEN.

THOSE who deny the Divine existence of our Lord before He was born of Mary, stand on the negative. They cannot *affirm in scriptural language* that He did *not* exist. The Scriptures seem clearly to affirm that He did exist as an active worker in the creation of the world and all it contains, and that He came down into our world and humanity for the benevolent purpose of saving mankind. The success of those who oppose this great truth seems to depend on the ability of plausibly *explaining away* the Bible statements.

We do not wish to call hard names, nor to unchristianize (no man *can* do this) those whom we think are holding to a dangerous error. But it seems to us that the argument of such as deny the "pre-existence" of our Lord, *resembles* that of disbelievers in Christianity, in that it *denies* and cannot affirm. It looks like pulling down, instead of building up. Contact with such disbelief for years has fixed the idea in our mind that it is all *denial*. If there were even *one* scripture that asserted that He never was in Heaven until He ascended after His resurrection, there might be *some* show of reason in the attempt to explain the many Scriptures that teach that He *came* from Heaven, in harmony with the one text. But we fearlessly assert that no such text exists. Because of this their case *seems desperate*.

On the other hand, if the Lord *wanted* to teach that He did come down from Heaven, it is difficult to imagine how He could have made it any clearer than it is expressed in the New Testament. That the force of this fact is felt by those who deny, is evident from the disposition to discard the New Testament as *authority*, when it conflicts with their *ideas* of the Old Testament. But God's "*Two* Witnesses" are so distinct in their utterances that we are quite sure they will both outlive all their opposers.

It is not the question of the miraculous birth of Jesus we are now dealing with. That and the pre-existence are two subjects, Scripturally related and yet distinct. We will not say that the Divine One *could not* have taken a body prepared by ordinary human agency. We are quite sure He *did not*, but this is not the topic of the present writing.

Here is a fact which all admit: The idea that He came from Heaven exists in the Church very extensively. This of itself proves nothing as to its truth. The question is, How came this idea to be so common? We say it was produced by the reading of the scriptures. Our opposers on this point say

it was the invention of a corrupt Church. We do not think that corrupt Church had the *ability to invent any primarily new and important idea.* Their work was one of *perversion* or *corruption*, and not one of *invention* of ideas. The devil himself with all his ingenuity is no more capable of creating a new *idea* than he is capable of creating a new race of *men*. He could corrupt, misapply and deny, but neither he nor his representatives can do more.

The corrupt Church may have incorrect and perverted ideas of *how* our Lord existed, and even as to the *method* by which He came, but the *fact* of His existence and the *fact* that He came are sustained by the plain statements of the word. (If it be true that these ideas were interpolated by the Papal Church, how does it happen that they did *not* interpolate their theory of the "immaculate conception" of Mary?)

To sustain our proposition that the idea of Jesus coming from heaven came into the Church from Bible reading and teaching, we call attention to a few scriptures.

Micah v. 2 speaks of Him that was born at Bethlehem, as one "whose goings forth have been of old, from everlasting." This text is very suggestive, and is in *harmony* with the idea of His pre-existence. If our friends who oppose had been making a Bible they would have had no such idea in it.

In the New Testament, of the four evangelists, John, who came nearest to the heart of the Saviour, says more of His Divinity than all the other three. John's gospel must be discarded if Jesus in His inner being was not Divine, and did not come down from Heaven. "In the beginning was the Word, and the Word was with God, and the Word was God. * * All things were made by Him, and without Him was not anything made that was made."—John i. 1-3. Paul shows this same grand truth of His personal agency in the creation,—"For by Him were all things created that are in heaven, and that are in earth, visible and invisible * * all things were created by Him and for Him. And He is before all things and by Him all things consist."—Col. i. 16, 17. The same truth is stated in Heb. i. 10—"And thou, Lord, in the *beginning* hast laid the foundation of the earth," etc. He who dares to say John and Paul were mistaken, would be wiser to confess his own ignorance of the wondrous nature and dignity of our Lord.

"And the Word was made flesh."—John i. 14. The same apostle in his epistles speaks of the same event as Jesus Christ *coming in the flesh.*—1. John iv. 2, 3; 2. John 7. This is the basis of the word "Incarnation"—the coming in the flesh. John says, whoever denies it is antichrist. Paul teaches the same grand truth. He took a share of our common nature of flesh and blood, for the purpose of redeeming us. "He *took on* Him the seed of Abraham." "A body hast thou prepared me."—Heb. ii. 14-17; x. 5. *The purpose and agency show personality.* These statements may be twisted, but we say that some would much rather they were not there. Some will become bolder and say, "I don't believe them anyway." Of course *such* argument cannot be met with scripture.

The following passages assert that He came from heaven: John iii. 13—"And no man hath ascended up to heaven but He that came down from heaven." See also verses 31, 32, "He that cometh from above is above all * * And what *He hath seen and heard* that He testifieth." See John vi. 33. "For the bread of God is He that cometh down from heaven." "For I came down from heaven,"—verse 38. The Jews murmured then and called Him *Joseph's* son,—just what some are doing now. Those who said it then were His foes, not His friends. Strange that His friends now should stand on the ground of His foes. "What and if ye should see the Son of Man ascend up where *He was before?*"—verse 62. "Before Abraham was I am."—John viii. 58. It does not mean "Before Abraham will exist I will exist," as some say. The Jews knew better. To say that He existed in God's purpose before Abraham, is to say that Abraham was an *afterthought* with the Infinite One. No amount of explaining can make the passage half so plain as to take it as it is.—Jesus existed before Abraham. Having been rich He became poor that He might raise us to wealth by sharing His Divine glory with us. "I have finished the work which Thou gavest me to do. And now, O Father, glorify Thou me with Thine own Self, with the glory which I had with Thee before the world was."—John xvii. 4, 5. Did He pray to be returned to a state of nonentity?! No? Then He was a person before. The humanity was to be exalted to the Divine glory.

Had the Pharisees known the truth as to the *Divine* side of the Messiah, as well as of the *human* side, they would not have been puzzled by the question of Jesus: "If David call Him *Lord*, how is He his *Son?*"—Matt. xxii. 41. They believed in the exaltation of a man to a glorious throne, but they knew not this grand truth of the *Lordship* of Christ. The parallel of this statement is given in Rev. xxii. 16. "I am the *root* and the *offspring* of David." The root is *before* the tree and the fruit is *after*. This is simple

with our view. We stand on the ground that seems clearly expressed in the Bible, and with full confidence in the authenticity and infinite value of these scriptural facts and statements. We believe these truths are intimately related to the great Bible doctrine of the reconciliation of humanity to God. Truth cannot be set aside by denial.

ETERNAL LIFE.

THIS term is almost universally believed to be immortality, but the word "eternal" is from the Greek word *aionios*, while the word "immortality" is from *athanasia*.

Jesus and the writers of the New Testament use the term *aionion* (eternal) life in the sense of a principle which dwells in the Christian, and without which all are spoken of as being dead. For example: "He that hath the Son *hath life*." The reverse might be inferred, but it is not left to inference, for He continues, "And he that hath not the Son of God *hath not life*."—1. John v. 12. There is also another thought in this passage, which is this: The "Son" and the life are used interchangeably. But we would not make a statement and expect it to be accepted without giving Scripture proof,—"In Him was *life* and the *life* was the *light* of men."—John i. 4. "*I* am the way, the truth and *the life*."—John xiv. 6. "This is the true God and *eternal life*."—1. John v. 20.

Man seems to have a religious nature. Savage tribes manifest it. But it has been perverted. The true life of that nature is God. Adam is called the Son of God.—Luke iii. 38. But when he disobeyed he became dead. If there is a sense in which we are said to be made alive by having the Son, then it follows, and is undeniable, that we must have been dead prior to being thus quickened. The writer did not always believe that Adam once had this life, but now sees that the conclusion is irresistible. "This is eternal life to know God."—John xvii. 3. Adam *talked* with Him.

Life does not necessarily mean existence. Life manifests itself in activity. Now Jesus said, "Eyes ye have but ye see not, and ears but ye hear not." What kind of eyes, Lord? "The eyes of your understanding being enlightened."—Eph. i. 18. This is in harmony with the *life* being the *light* of men. They had eyes but they were as the eyes of the dead.—"they see not." He came to open the blind eyes, to unstop the deaf ears, to raise the dead. "He that heareth my words and believeth on Him who sent me *hath* everlasting *(aionion)* life."—John v. 24.

Now this aionion life is not immortal as regards an individual. "If ye live after the flesh ye shall *die*. But if ye through the Spirit do put to death the deeds of the body ye shall *live*."—Rom. viii. 13. Can this mean physical death and physical life? Paul crucified the flesh with its affections and lusts, and yet he died physically. The adulterer lives after the flesh and yet he does not die physically any more than Paul did.

Eternal life is the *age*-life. It is God in the soul. "My sheep hear my voice and follow me, and I know them, and I give unto them eternal life."—John x. 27. "The gift of God is *eternal* life."—Rom. vi. 23. It is nowhere said that the gift of God is immortality. Nor yet does it say that in Him was immortality. But it does say that He will render eternal life to him who seeks for glory, honor and immortality by faithful continuance in well doing.—Rom. ii. 6, 7. And he will render tribulation and wrath to them who do evil, every soul. And in this connection I would state that Paul clearly argues that all who have done good in *any* age shall have eternal life rendered unto them. He shows that men who sinned against their own consciences when there was no written law will be held accountable for it, and those who sinned under the law shall be judged by the law. But those who have lived according to the light which they had, shall receive this eternal life in the day when God shall judge the secrets of men by Jesus Christ.—Rom. ii.

Shall we argue from this that men who have never heard of the grace of God through Jesus Christ shall receive immortality because they had not committed sin against a known law? Surely not, with the words ringing in our ears: "There is none other name given under heaven among men whereby we must be saved." "Neither is there salvation in any other."—Acts iv. 12, and many kindred passages.

But when we see that eternal life has no reference whatever to duration, nor yet to an existence, but to a *condition* of mind and heart, and an understanding of God's love, then all is harmonious. Then we can see how the words of the angel to Daniel fall into harmony. "Many who sleep in the dust shall awake, some to *everlasting* (Hebrew, *olam;* Greek, *aionion;* English, *age*) life and some to *olam* shame and contempt."—Dan. xii. 3.

Jesus repeats it almost word for word. He says after telling them that those who *heard* His word and believed on Him had this eternal life already, and that the time *was then* and would continue to be, that the *dead*

(those who had not the Son) as many as should *hear* his voice should *live*. He then repeated Daniel xii. 3. "Marvel not at this, for the hour is coming in the which *all* that are in the graves shall hear his voice and shall come forth, they that have done good to the resurrection of *life*, and they that have done evil to the resurrection of condemnation."—John v. 24, 25, 28, 29.

When any member of our physical body is paralyzed, it is dead as far as performing the functions for which it was designed is concerned. Now, if we were deaf, it would be true to say of us, "ears ye have but ye hear not." Paralyzed limbs have often had *life* restored to them by the use of electricity. So with the paralyzed eyes and ears which Jesus spake of. "The words which I speak unto you, they are *spirit* and they are *life*." But Christ is the one who applies the electric battery, so to speak, and that gives the ear hearing, and the eyes sight. Light was intended for the eye, and without light the eye could see nothing, and a dead eye cannot see, no matter how strong the light.

Let no man deceive himself, "Whatsoever a man soweth that shall he also reap." "God is not mocked."—Gal. vi. 7. No good deed will ever be lost sight of, and no evil deed will go unpunished.

Because we teach that all will eventually be saved some good men have thought that we were teaching that God would not punish the wicked for their wickedness, and they have rejected the doctrine as lowering the tone of God's justice. But not so. It is only by this universal idea that the conduct of the Saviour can be reconciled with love, when He spake in parables for fear that some whom He did not then wish to convert, might understand Him and so be converted.—John xii. 40.

Now, I will make a statement and leave the reader to judge if it is not true. God speaks by men and uses words which in themselves do not commend themselves to any but such as are longing for the ideas couched in the words spoken. Then the spirit of the words finds a chord in the heart. Thus the Word (Logos) of God is *life*, and the Word is God.—John i. 1; and when God is in the soul it is alive for He is the true life of the soul—the age-life. This life, though some had it before, was due in an especial sense at the beginning of the gospel age. The "Kingdom of God" was then "at hand." The times of the restitution of all things were then due; and men were told to repent and be converted, that their sins might be blotted out, so that times of refreshing might come from the presence of the Lord and that He might send the Christ who hath been appointed for you, whom the heaven must receive until the times of the restitution of all things."—Acts iii. 19, 20 (R. V.) If the times of restitution of all things was to commence when the Lord sends the Christ who hath been appointed for us, then the 26th verse proves that the *times* commenced at pentecost. "Unto you first (the children of the covenant v. 25) God, having *raised up* His servant SENT HIM to bless you by turning away every one of you from his iniquities." But the prophets had plainly foretold that the abomination which maketh desolate would prosper for a certain length of time and that afterwards the time should come that the saints should possess the kingdom."—Dan. vii. 22.

The time measurements (see DAY DAWN) and the events which are now transpiring are strong evidence to many that we are now in the time of trouble and consequently verging on the edge of the time when the floodgates of this eternal life, which we have been considering, will be thrown open so wide that men and women by thousands will confess Christ to the glory of God the Father. Error and superstition will have been rolled away and the *day* (thousand years) will have come.

Some time in God's *day* all who are in the graves will come forth. Then those who have done good shall have the eternal life rendered unto them, and those who have sinned against light will receive distress.

"Those who have done good" has no reference to those who had this eternal life during their earthly lifetime, for they will have been reigning with Christ for some time prior to this.

With this view of eternal life, sometimes translated everlasting life, how beautifully the Saviour's words (Matt. xxv. 31–46) fall into line, where he is telling them that "When the Son of Man shall come in His glory, and all the angels with Him, *then* He shall sit on the throne of His glory." (He promises that the overcomer shall sit with Him when He sits in His throne.—Rev. ii. 7.) All nations are to be gathered before Him. He will separate them. He says to those on the right hand that they should go into everlasting *(aionion)* life because they had ministered to "these my brethren," (already on the throne). Those on the left should go into age-lasting cutting off, *(aionion kolasin)* because they had not served "the least of these my brethren" when they had opportunity.

JOHN HUDSON.

IMMORTALITY.

ACCORDING TO YOUNG'S CONCORDANCE the word immortality occurs only five times in the New Testament, and in the Old Testament not once. It occurs twice in 1. Cor. xv. 53, 54, and is said to be "put on" at the resurrection. It is used again in 1. Tim. vi. 16 in reference to the exalted state of our Lord Jesus, as "King of kings and Lord of lords, who only hath immortality, &c." This is often incorrectly quoted, "GOD only hath immortality," and used as if it did not apply to the Lord Jesus. But the plain statement fixes it upon the "King of kings," and Rev. xix. 11–16 shows that He whose name is "The Word of God" *is* the "King of kings and Lord of lords."

That theory must be faulty which must misquote Scripture to sustain itself.

Paul to Timothy evidently is speaking of Christ Jesus as the Second Man, the Head and therefore the embodiment or unit of the race on the risen side. He as *man* having secured immortality at His resurrection, is therefore able to give it to all men at their resurrection. "I, if I be lifted up from [out of] the earth, will draw all men unto me."—John xii. 32. With this view there seems to be harmony between the passage in 1. Cor. xv. and 1. Tim. vi. referred to above. It may not weaken either side if it be remembered that the Divine and the human are *made one* in the person of the Lord Jesus; for it pleased the Father that in Him should dwell all the fulness of the Godhead bodily.

In the three passages above named the Greek word translated immortality is *athanasia*, and its English definition is *deathlessness*. As homelessness means without a home, so deathlessness means without death. That which cannot die is deathless—immortal. So Jesus speaking of the resurrection state in which, prospectively, "all live unto Him," says, "neither can they die any more."—Luke xx. 36–38. Then, while the term is never applied to man before the resurrection, either as to his soul or his body, does it not follow that as all prospectively live unto Him, in the same sense all are deathless? He seeing the end from the beginning calleth "those things that be not as though they were."—Rom. iv. 17.

Of the five places where the word immortality is used in the New Testament the two not above mentioned are Romans ii. 7, and 2. Timothy i. 10. The former speaks of it as a condition to be sought for, showing that it is not now in actual possession, and therefore is not inherited from the first Adam. The latter speaks of it as brought to light in the person of Jesus by the abolishment of death, and we know this was by resurrection. It is inconceivable how death *could* be destroyed or abolished only by making alive. The destruction of death in the person of Christ, the Second Man, is the security that death will in due time be destroyed in all, so that there will be "no more death;" as the entrance of death in the first man was the security that all must die. God has created two men, Adam and Jesus, to whom as Heads all the race is related. So while mortality is our inheritance by the first Adam, immortality is our inheritance in the Second Adam.

The Greek word from which immortality is translated in the two passages last named is not *athanasia*, but *aphtharsia*, and means incorruption. Some, on account of this difference, have tried to establish a marked difference between the hope of immortality and that of incorruption. The word incorruptible *might* be applied to things without *life*, but immortality could not. But any living being that cannot be corrupted (and that is what incorruptible means) must of necessity be deathless or immortal. Let no one say that Adam was incorruptible in the face of the fact that he was so *easily* corrupted. Had he been not-corrupt-able he would have been deathless. While the two words have a shade of difference they are so related as to be used interchangeably, and with poetic license may be repeated, as when Paul says:

> "This corruptible must put on incorruption,
> And this mortal must put on immortality."

Those who claim that incorruptible means less, or is a lower degree in the scale of development, than immortal, will doubtless see their mistake when they see that *aphthartos*, incorruptible, is applied to God, "Now unto the king eternal, *immortal*, invisible, &c."—1. Tim. i. 17. Nothing can be higher than He as to durability and deathlessness. Can we become partakers of His incorruptibility? Then indeed we shall be deathless—immortal.

There are those who claim that only the "little flock" of kings and priests (which *they*, unscripturally, are pleased to call the bride of Christ) will *ever* be immortal; and yet they as well as we teach that a great multitude, besides the little flock, will be saved. They say all the saved will *always live* but will not be *deathless*—immortal!!! This seems a strange and needless distinction. If men never die, they are deathless.

It is not necessary to make such a distinction in order to maintain a Scriptural gradation of glory in the future state. Paul makes sun, moon and stars illustrate the de-

grees of glory in the kingdom, "So also is the resurrection of the dead."—1. Cor. xv. 42. But sun, moon and stars are all heavenly. They are alike in nature but differ in degree of power. We are quite sure that it is by false inferences and not by Scriptural statements that immortality is limited to a few. All who are sure to live always must be confirmed in life, and this is deathlessness. As Christ, when death was abolished in His person, was deathless, so when death is destroyed in the race, all will be deathless.

THE LORD'S SUPPER.

When Jesus said "Do *this* in remembrance of Me," did He refer to the passover supper, or to a new institution? Some think He referred to the passover, and, regarding the ordinance of the Lord's Supper as a continuation of that, they observe it annually on the night of the passover, being somewhat dependent on the Jews for the *time* when they should obey the Lord. We are willing they should be thus dependent if they are so led; and we would grant all the liberty of worship which we claim for ourselves; but in answer to the question we express our conviction that "Do *this*" refers to an entirely *new* institution, that is in *no* way dependent on the Jews, and which has no relation to the old law either as to time or circumstance. The *time* was a *legal* matter as truly as was the lamb; and we are in *no* sense under that law.

The antitype of the passover having come, the observance of the type is no longer needed, and if *partially* observed, even, it savors, we think, of partial darkness as to what the antitype is. There is no doubt that the Lord is our Passover Lamb, and that we are to keep the feast,—(1. Cor. v. 7, 8) but whoever will read these verses may see that the feast is neither the old one, nor another symbol or type, but relates to the *actual* cleansing and purity of life.

One typical passover was a shadow of what lasts throughout the whole age, including the death of Christ, the application of His work in the spiritual eating of His flesh (the truth) with the bitter herbs of human afflictions, the application of His blood, (the *spirit* of the truth, or love,) and the final fulfilment in the beginning of "the kingdom of God" (Luke xxii. 15, 16,) when the Church is spared in the day of wrath and the other institutions perish. This fulfilment is not a weekly nor a yearly affair, but is continual from end to end of the age. The similarity of *some* of the elements, and so of their meaning, is the best apology for thinking the two institutions were really but one, but the lack of some essential features of the passover from the Lord's Supper shows that they are not the same institution.

It is evident that the passover supper was a meal, such as would satisfy hunger; while in speaking of the Lord's Supper the apostle Paul condemns the tendency to make it such a feast, saying, "One is hungry and another is drunken. What? Have ye not houses to eat and drink in?" And again, "When ye come together to eat [the Lord's Supper] tarry one for another. And if any man *hunger* let him eat at home."—1. Cor. xi. 21–34. Then the Lord's Supper was not to satisfy natural hunger.

That they were not the same seems further evident from the fact mentioned by Luke xx. 17, that the passover cup *preceded* the bread of the new ordinance, while the cup of the *new* covenant *followed*. And that *both* the bread and wine of the new institution were given *after* the passover was ended, is implied in verse 20, "Likewise also the cup after supper."

As the Lord's Supper is neither the passover in fact, nor its antitype, it seems clear that the two are separate institutions; the new being instituted by the Saviour after the former had expired by limitation, its antitype having come.

It is worthy of remark that the apostles make no mention of the *time* of the passover as essential to the observance of the Lord's Supper. On the other hand, Paul says of some, "Ye observe days and months and times and years. [The context shows that they refer to the Jewish law as "rudiments."] I am afraid of you, lest I have bestowed on you labor in vain."—Gal. iv. 10, 11. It seems probable that Paul would still reprove the annual or periodic observance of anything on the ground that the law fixed the time.

Some urge the annual observance of the Lord's Supper rather than more frequently, on the ground that it seems appropriate that the anniversary of His death should be commemorated. On the same principle why not go a step further and meet for the commemoration of His resurrection only once a year. It appears quite evident that the apostles and early Church commemorated the resurrection at least once a week; and it seems implied in the only place where the *time* of observance is mentioned, that *one* object in such weekly meetings was to "break bread."—See Acts xx. 7. That it was not an ordinary meal will be evident to those who have considered Paul's argument to the Corinthians, mentioned above.

There is a symbol and a reality in this as in other things. Now if the reality is the breaking of the *true bread* in order to drink into the *spirit* of it, why should not the symbol be observed *often*, as suggestive and commemorative, if it need be observed at all? Any argument against its frequency, because it becomes too common, may be urged with equal force against any form of worship, and even against meeting at all. We cannot truly remember Christ too often. "Do this in remembrance of Me."

A BEAUTIFUL IDEA.

How glorious the thought that, in the heavenly family, as in the earthly, there are husband and wife, sons and daughters and servants;—a household. And, as in earthly kingdoms there are kings and priests, so there are kings and priests in the heavenly kingdom.

This fact we arrive at in two ways: 1. Analogy. We are so literal that we cannot see spiritual things, only as we are led to them by temporal things: as in the sower and the seed; the catching of fish; the prodigal son; etc., etc. Christ is called a Lion, to indicate His power and superiority; and He is called a Lamb to show His meekness and innocence.

Now it is on account of the *analogy* that exists between these temporal things and the spiritual that they are used. So it is in the case in hand: There *is* an analogy between the temporal and the spiritual family.

2. From Scripture: It is an amazing wonder that the Bible is full of a thing and we never see it. The Bible everywhere represents God as the Father, Christ as the elder Brother,—the Bridegroom,—and the Church as the bride; and that there are servants, priests and kings; that the bride is the elect, the Church as we see it on earth; that the servants of the household are those that shall be brought in "in due time" after the devil and his works shall be destroyed, and after those who have been cast into prison shall "have paid the uttermost farthing." But, in all this, God does not show Himself a respecter of persons. He wrongs no one. The servant man or maid does not wish to be bridegroom or bride. But "the friend of the Bridegroom rejoices greatly because of the Bridegroom's voice." *All* are as happy as they can be. Everyone is content with his station. Everyone is *full* of joy. Though every cup is not of the same size, yet every cup is full.

Oh, how little do we know! How little we *can* know in our present state! A desire to be ever learning, to add to my very meager stock of knowledge, is one great inducement that is constantly drawing my mind upward. It is true that Christ is *the* great attraction, and it is the knowledge of Christ, the knowledge of God that I shall be seeking after forever.

J. R. Haggard.

INCARNATION, ATONEMENT.

Those two great facts are related to each other as the means to an end. By the seven miracles of which the incarnation was the first, the Man Christ Jesus was placed on the throne of God. We have often briefly expressed our idea of the plan by saying, "The Divine took possession of humanity in order to save it; and this salvation of mankind was accomplished, representatively, and therefore secured, in the person of our Lord Jesus Christ." This is just what we understand Paul to say, in defining the gospel, viz.: "That *God* was in Christ, *reconciling the world* unto *Himself*, not imputing their trespasses unto them."—2. Cor. v. 19. Here is the plan most briefly and comprehensively stated. The love, condescension, coming in the flesh and all the work of the Lord find their object and rich reward in the salvation of mankind out of sin and death, unto holiness and immortality. Nothing short of this could satisfy the infinite love of our Father in Heaven.

Some believe in the incarnation, who do not see the grand outcome; and others believe that all will be reconciled to God who do not believe in the incarnation. But we are satisfied that the two ideas are so harmoniously related that they must stand or fall together. God, in order to save our race, assumed our humanity in the person of Jesus Chsist; and having thus assumed it in our Representative, He will not fail nor be discouraged until He shall bring forth judgment unto victory, and so "God shall be all in all."—1. Cor. xv. 28.

Rightly understood, spiritual things are as really natural as are animal things. They are but different parts of one grand system of nature. Nature includes all that God produces.

From him that seeks happiness it will flee away, but it will cling to him that seeks to please God and to make others happy.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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BIBLE PROGRESSION.

II.

In tracing the progress of God's plan through the ages preceding the death of Christ, we have seen the germ of the two mysteries, of good and evil, given before the flood, in the pictorial prophecy, "Her seed shall bruise thy head, and thou shalt bruise his heel." In the age following the flood, they are seen as the promise of God to Abraham, and Babel building. In the Jewish age they appear as two systems, polities or nations, represented by Jerusalem and Babylon. While there was a constant increase of light, it is remarkable that the evil always seemed to be uppermost. But this was not a failure; it was necessary to prove man's inability to rise either with or without the aid of law. The greater the light of law, the more clearly the deformity of sin is seen, and hence, to the sinner, the greater sense of condemnation. When man had been tried under law and utterly failed, then was "the fullness of time," for the gospel—a Saviour. Though the law was spiritual, and ordained unto life, yet it was found to be unto death, on account of the weakness of the flesh,—hence the need of a Mighty One to overcome the flesh, and set man right in relation to the law, so that life, not death, might be the result. So "when the fullness of time had come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 4, 5. What the law had failed to do for the race, on account of man's weakness, which was thus proved, God proposes to do for them by the Divine One coming in the flesh. He, though tempted, could and did keep the law; and while He was born and lived under the law, it is a grand fact that His victory, proved by His resurrection, and sealed to us by the Pentecostal gift of the Spirit, introduced

THE GOSPEL AGE.

The law was proved vital by the victory of Christ, and the Gospel is the proclamation of that victory for mankind. JESUS is risen, and MAN shall live.

It is not possible for us in brief space to express the fullness of the gospel and its light in contrast with the conditions of the Jewish age. The two ages and their facts are related as type and antitype, natural and spiritual. It is here that this element of progress is revealed. So far as the wording of the promises of the Old Testament was concerned, Isaac and his descendants were the seed of promise; but here we learn that "the children of the flesh are not the children of God, but the children of promise are counted for the seed;" and that the real "Children of promise" are Christ and His followers.—Rom. ix. 8; Gal. iii. 19-26; iv. 28. The seed has two phases, the fleshly and spiritual, the earthly and heavenly, typical and antitypical. Those were the seed according to the flesh; these are the true Seed, on the spiritual plane. The Jewish Church was a type of the true Church of Christ.

In an important sense the gospel age is a parenthesis in the history of the Jews. They were cut off or suspended from favor at its beginning, and are to be restored and blessed after the age of the development of the true Church is ended. But let no one expect that the seed according to the flesh, will ever displace the seed in the higher sense. The two systems are not to be confounded. A Jew may become a Christian but the Jewish *system* will never displace the Christian *system*.

The old Jerusalem restored is one thing, the New Jerusalem is quite another. It seems evident that the relation between the two, of natural and spiritual, will continue as long as the natural lasts.

The true progress of the ages is best seen by regarding the Gospel dispensation as the development, in part at least, of that which was foreshadowed in the Jewish age. That was the shell; this is the kernel. The Gospel age is emphatically the dispensation of the Spirit, and hence is for the development of the true or spiritual seed. As many as have been baptized into Christ, have put on Christ, and we all are said to be baptized by one Spirit into one body.—1. Cor. xii. 13; Gal. iii. 27. Of such there is neither Jew nor Greek, for they are all one in Christ Jesus. These are the antitypical or spiritual Jews. They are Jews inwardly, and their circumcision is in heart, not in flesh, whose praise is of God, not of man.—Rom. ii. 28, 29.

The typical Church was "a kingdom of priests," offering sacrifices of literal flesh and blood, the sacrifice of Jesus on the cross, by which that age closed, being the last and completement of that kind of service; but the gospel Church is "a royal priesthood" to offer spiritual sacrifices, of "the body of sin" and its blood, without which there is no remission of sin. They had an earthly temple in which the priest officiated in the sacrifice and service of that age; but here "Ye are the temple of God," a "habitation of God through the Spirit." In this temple the priest, the indwelling Spirit, officiates, offering the spiritual sacrifices. The sacrifice of Jesus was not only the completement of the old, but the embodiment and representative of the new. Under the old dispensation the Lord was revealed as Law-giver, by Moses, and the people were servants,—a house of servants. In the Gospel the Lord is revealed as a Father, and Divine sonship is our privilege. Theirs was the spirit of bondage and fear; ours is the Spirit of adoption and love, whereby we cry Abba—Father. Their inheritance was earthly—the land of Canaan; ours is "a better country, that is an heavenly."—Heb. xi. 16. Why will so many confound the Jewish and the Christian hope, even when seeing as they do that Isaac was only a type of Christ. Their inheritance was only a type of ours. So their Jerusalem was earthly and a type of that city—the New Jerusalem—"whose builder and maker is God."—Heb. xi. 12.

As the two mysteries were manifest in two literal cities in the Jewish age; so they are developed into two mystic cities in the Gospel age. These are still Jerusalem and Babylon. They are the true Church built upon the Rock, Christ Jesus, and the apostate Church, built upon a man. The one owns only Divine authority; the other yields the palm of infallibility to man. Remember, they are both religious *systems*, and the system is not to be confounded with the people. The evil system will perish, but it will prove a *blessing* to the people.

As the typical people—the Jews, were for a time in captivity to the literal Babylon; so the Gospel Church have been in bondage to mystic Babylon; and the audacity and pride of the oppressor have been wonderful, and the bondage cruel. Literal Babylon was built on the literal river Euphrates, which was its source of revenue and strength; so "Mystery, Babylon the Great" has been seated on many waters—the nominal Christian nations—which are its support.—Rev. xvii. 15. Turkey cannot be the Euphrates of Revelation, for she never supported mystic Babylon.

Literal Babylon fell by her water support being turned into another channel; so will the mystic oppressor fall, when the nations no longer sustain her. The fall of Babylon hastens to its consummation, and meanwhile the Lord says: "Come out of her my people."—Rev. xviii. 4.

When the Lord called His ancient people out of Babylon it was a return to and the rebuilding of Jerusalem He required. So the true coming out of Babylon involves the seeking of the old paths, and a return to the primitive simplicity of the New Testament teaching, practice and organization. Then indeed the Church will be a city set on a hill, that cannot be hid. And her beauty and native purity will attract the nations of earth.

Are not many, who are calling on men and women to come out of Babylonish organizations, forgetting the return to Jerusalem? Their cry seems to be "Papal organization or *none*." The tendency in some cases at least of the "*no* organization" believers is toward one man rule on a small scale. Who will say that the ancient custom of appointing Bishops and Deacons in the Church can be set aside with impunity? Let those who would be on the Lord's side in these things, carefully study the New Testament, in order to know "the old paths."

It may well be observed that the progress of God's cause is always from the lower upward, until it reaches its climax of glory in the New Jerusalem, and the world's salvation; but from the time of the full apostacy, or where the dominion of man over God's Church is broken, the career of Babylon is

downward until it perishes in the lake of fire —God's judgments.

The same law of progress from the lower upward is as true in relation to the two comings of Christ as of anything else,—"first the natural and afterward the spiritual." Many overlooking this distinction are looking for Him to come a second time in the flesh. Such a hope has been the basis of many disappointments. We would refer the reader just now to DAY DAWN, with this remark, that the second coming of Christ must be as much higher than the first, as the Gospel dispensation is higher than the Jewish, or the law of Bible Progression would be violated. We believe that as the object and manner of the first advent hindered the Jews from knowing the time of their visitation; so the object and manner of the second advent are hindering many Christians from seeing their time of visitation. The fact that the legal opening for the national restoration of Israel has been made, is to us an evidence that He who left them desolate, is once more in the exercise of His kingly authority. The facts show that a new dispensation is beginning.

Since Pentecost the Spirit has not been confined as before to a few, but has been the guest and guide of the Church as a whole. The light shines grandly as compared to all preceding ages. The food stored away in the prophecies of the Jewish age, for the gospel and future ages, has been brought out and given to the Church as meat in due season. The Spirit of Truth has been leading the Church for nearly nineteen centuries, hence the great increase of light on the prophecies and the general plan. What was seen as an acorn has now become a mighty oak, and ere long all the nations will lodge under its branches. Oh, what a grand thought that by faithfulness in this age to Christ and His cause we can prepare for a share in the coming glory in the work of saving the world.

It is a fact that we should not overlook, that while the light has been great for the children of light, that even during the Gospel age but few, compared to the mass, have known anything of the Gospel of Christ. And without faith salvation is impossible. But there is comfort in the fact that as the ages move on, the number of the children of faith increases.—Heb. xi. In the period before the flood only three are mentioned. In the Patriarchal age there is a larger number, though the time is much less. In the Jewish age there is a great increase. But in all these preparatory ages, Oh! how few compared to the mass. How very dim was the light, even in the Jewish age! All know that the light of the Gospel age has been greater, and its uplifting influence has been correspondingly great. But while as yet the mass of mankind have not been reached, we cannot doubt, judging from what has been done that was foretold, that God will reach all in due time.

It is to be noted that the development of the true Seed is the work of the Gospel age, and the blessing, the work of that Seed, follows. The binding of Satan is located at the beginning of the Millennium, though he is not entirely disposed of until its end.—Rev. xx. The statement of Paul, "The God of peace shall bruise Satan under your feet shortly," (Rom. xvi. 20) proves that the Church, as the body of Christ, is the seed which is to vanquish Satan and so bless the nations. "The restitution of all things," which is a part of the blessing, does not begin until the end of the Gospel age, at the return of Christ, (Acts iii. 19–21) at which time the "marriage of the Lamb," or the exaltation to power, of the true Seed takes place.

The plan is first developed in type, next in prophecy, afterward in fulfilment. Before the flood the gospel was given indirectly, as a threatening; in the next age it was a twofold promise; in the Jewish age the typical seed was developed; in the Gospel age the true Seed is perfected; and in "the ages to come" the double work of threatening and promise will be done—Satan bruised, the mystery of iniquity destroyed, and the nations blessed. The light of the Jewish or typical Church was as the moon, because it was borrowed, or reflected from the gospel sun which had not yet risen. The gospel Church is as "a woman clothed with the sun ['clothed with light as with a garment'] and with the moon under her feet."—Rev. xii. 1. She has risen above the shadowy ritual of the Jewish economy, and even the least and lowest of the gospel Church has more light than a mere Jew could have. But the progression does not end here. The Church in her future glory has "no need of the sun, neither of the moon to shine in it: for the glory of the Lord did lighten it, and the Lamb is the light thereof; and the nations shall walk in the light of it."—Rev. xxi. 23, 24. The prophet foreseeing the restoration of Israel, and the glory of that day, says, "The light of the moon [Israel] shall be as the light of the sun [Church] and the light of the sun shall be sevenfold,—as the light of seven days." Number seven refers to the perfection of light, the light of God's glory. The Church will no longer see through a glass darkly, but face to face. They shall see as they are seen, and know as they are known. And the

greater their light, the greater will be their shining power. They will "shine forth as the sun in the kingdom of their Father." That light will dispel the darkness and gloom of sin and death.

The Bible begins with the creation, and the entrance of sin and death, and ends with the new creation,—a clean universe, where sin and death shall be no more.—Rev. xxi. 4. God's word *is* a progressive science, and deserves our highest attention. How important the development and coming of Christ, —the Seed! How great our calling and hope as Christians! What a glorious destiny God has arranged for the world! Truly, "God is Love."

WHY DID CHRIST DIE?

A KNOWLEDGE of the philosophy of salvation does not increase its practical value to us; but it does bring us nearer to God, in that we thereby learn to apprehend His motives and mind toward us.

To understand how the Saviour's death affects us we must first know what relation He bears to us. As Son of Man He was—and is—representatively, the entire human race. He was fitted to be our Representative, in that, being made of a woman He was a part of us, and contained in Himself every element of human nature, so being a fair sample—*not of sinners*—but of *human beings*. Sin is no necessary part of human nature, for while God made man human, He did not make Him sinful. What is a part of human nature, however, is the liability or power to sin, which with other earthly conditions is inherent in the flesh. It may be characterized as the soil in which Satan sowed the seeds of disobedience which have brought forth so bountiful a crop. Now since Christ partook of flesh and blood He also assumed this liability to err, and hence could be tempted in all points, like as we, and could *suffer, being tempted*. It will readily be seen, however, that actual transgression, and the inclination, or capacity to transgress, are very different. Some inquiring mind may here ask why this capacity was given to man. The suggested answer is: that by resistance he might gain strength; and if not strength by resistance, then, alas, wisdom through experience! But, be it noted, the *experience* was not a necessity.

Jesus, possessing a complete human nature, represented all, that in Him human nature in the abstract might be proven. In Him the world was judged.—See John xii. 31. Thus it will be seen that when He died we all died. But what constituted His death? It has been said that it is not all of death to die. The literal, visible death may be a cover to what is far more real, and there is ground for the assurance that the essential sacrifice of the Saviour was very nearly complete before He was delivered into the hands of the Jews, that the death on Calvary was but a symbol, the complement and token of His real death in which lies our salvation. "In that He died, HE DIED UNTO SIN." Although not a sinner yet He died unto sin. How can this be? By resisting the inclination, and killing in the nature He had adopted the capacity to sin. "The Lord laid upon Him the iniquity of us all." He took that iniquity and killed it. He was made *sin* for us, and in that He was sin He died; thus making an END of sin. Not only was sin killed in human nature by His death, but that in which sin inheres, was also put to death. The physical, flesh and blood life, with its earthly conditions and limitations, was the last to be overcome. It is an obstacle in the way of attainment to perfection, and must be set aside. It represents, as an expression or picture, all in us that needs to be overcome. Thus, *flesh* is a synonym of sin, and they that are in the flesh cannot please God. To demonstrate and complete His victory, His body of flesh was nailed to the cross, and with it the enmity.—Eph. ii. 15. "It is finished," He cried, and yielded up His spirit. Remember, we all had a part in that death.

Without the shedding of blood there is no remission of sin, and people commonly believe that the sacrificial beasts were slain to show that only by blood can God's wrath be appeased and reconciliation be accomplished. Now shed blood means death, and *death to sin* is the only possible means of reconciliation. Were not those beasts a fit and very expressive symbol of the *beastly* element in mankind,—that element that must be put down and destroyed, if man would ever attain to the image of the invisible God? The type of circumcision was very expressive of this thought. It meant death to the lower, but an adoption into God's family of the man proper. The question may arise, Why could not we of ourselves have learned to overcome? Why could we not have crucified the flesh with its affections and lusts, resisting unto death, striving against sin? In other words, why was a Saviour necessary? In the act of yielding even once to the demands of the flesh we thereby lose all power to successfully resist. As all know by experience, there is a higher as well as lower element in the natural man. None so de-

praved but still retain some trace of the molding hand whose original work was pronounced *very good*. Our difficulty is, that we died unto righteousness in Adam. Rom. vii. 9 reads, "For I was alive without the law once, but when the commandment came *sin* revived and I died." This is the *first death*—a death to goodness, which is far more terrible than simply laying down life, as the real is always greater than the symbolic.

How can *dead men* save themselves? In a sense we were more alive than before. While the essential man was sold under sin, and practically lifeless, the lower element of our nature became our tyrant (his servants ye are to whom ye yield yourselves servants to obey) the ruler of our lives. Henceforth the following is true of all: "For I know that in me (that is, in my flesh) dwelleth no good thing, for to will is present with me; but how to perform that which is good I find not. * * O wretched man that I am! who shall deliver me from this body of death?" Salvation means the reverse of this order of things. As we have been dead to righteousness but alive to sin, so now we become dead to sin, but alive to God, through the death of Christ. Jesus has broken our chains and killed our tyrant. He has made an end of sin and brought in everlasting righteousness. He has reconciled us to God in the body of His flesh through death. He has slain the enmity thereby, and nailed it to His cross. He has given Himself a ransom, a *pledge* for the final success of all who wear the human form. He has proven that human nature is worth saving, that it can be saved, and moreover He has saved it. "*He* has triumphed, take your trumpets, let the world *your* victory know."

If sin in human nature has been killed, why do men continue to sin? Because Christ was not a Substitute. Had He suffered and died in our *stead* then indeed we would not have needed to die unto sin. Since He did it simply to make it possible for us, then we follow in His footsteps. We are glad He did not suffer in our stead, for suffering is good for us. If we suffer *with* Him we shall also reign with Him, whereas if He had suffered instead of us, since the one fits us for the other, He might also have *reigned* in our stead.

As Son of God, Christ is the Head of the race. Head means more than representative, just as fountain means more than a cup of water from its basin. The one office gives Him a right to the other. Having purchased our lives by overcoming our owner and enemy in Himself, He certainly has a right to raise us up into His existence. Moreover it is but a carrying out of the original design of making man in God's image. In making us alive from the dead—"awake thou that sleepest and arise from the dead"—He does not impart the old life but the new. The last man Adam is a quickening Spirit. The Divine life thus imparted absorbs into itself every thing in us that is worth saving. What it cannot use it burns up. Thus we all are in a sense saved so as by fire, for "Our God is a consuming fire." And as in the law the bodies of those beasts were burned without the camp, so must the body of sin in us be destroyed. This is the second death, and they who use all their powers toward the accomplishment of God's will, will not be *hurt* of it, though they experience it. The process is gradual, for, as in the development of a seed, the new life grows while the old decays, and when complete, and we are changed into His image, "then shall be brought to pass the saying, Death is swallowed up in victory."

Christ is not only the Head of the Church, but "the Head of *every* man is Christ." His Headship is just as broad as His representation. It was for this purpose that He died: to gain the right to revivify us with His own life, and the work will not be completed till all experience practically what Christ underwent for them. The words of the prophet are most conclusive and rich,—He died "To make an *end of sin* and to bring in *everlasting righteousness.*" L. A. A.

ADAM AND CHRIST.

When Adam was created the whole race was created, all that will ever be produced on the plane of the flesh. When Adam sinned and died, all, in the same representative sense, sinned and died; and what was *done* in the representative must be carried out in due time and order on all the race. See in this fact the difference between representation, or federal headship, and substitution. Had he been a substitute, all others would have been exempt, but being head, his course involved the race, and so all *follow him* by virtue of the quality of weakness inherited from him.—See Rom. v. 12, Margin.

As the whole race on the plane of the flesh are *one*, because created in the first man Adam, so all that is needed in the work of salvation is to save Adam, and in order to do this a *second* man had to be created. This second man is the Lord Jesus.—1. Cor. xv. 45–47. So it is written, "For since by *man* came death, by *man* came also the res-

urrection of the dead. For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order."—Verses 21-23. The order holds good both in the downward and in the upward career. And whatever the order, the death of each one of the race is of the same kind or nature as was the death of Adam the head; so by the same rule whatever the order in the resurrection the life secured to each one must be of the same kind as that of Christ the first fruit. As He was spiritual and immortal, so will they all be when made alive in Him.

As with Adam so with Christ, if He had been our Substitute in death and resurrection then all others would have been exempt, but He also being our Representative or federal Head, His work involved the whole race and so all must follow Him into His resurrection life. The fact that Christ was the whole race, as the second man, just as Adam was the whole race or the first man, and that therefore Christ's resurrection as a man into immortal life is the security that all will be thus raised, make Christ's death and resurrection gospel. Salvation in Christ Jesus is not an offer, but a gift. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23.

All follow Him into life by the power of the Head imparted to them, just as all follow Adam into death by the weakness of inherited nature. Man is not His own Saviour; all are dependent on Christ alone. The power of co-operation on each man's part, with Adam and Christ, or his ability to hasten or hinder for a time, either his death or his life, is not ignored in this view of the case; but it can no more set aside the execution of the decree "Ye must be born again," than it can set aside the other degree, "Dust thou art and unto dust shalt thou return." The grandeur and mystery of the gospel of Christ lies in the fact that by it the *individuality* of the race is transferred from Adam to Christ, so that by the death of the flesh the law has all it could claim, and yet they live by the Divine power of the second man. We are all thus able to *renew* our life on a higher and permanent basis. "He that hath ears to hear let him hear."

If Jesus had not been Divine but only a man, the second man could not have helped us any more than did the first man. The Divine in the human, the incarnation, God manifest in the flesh, is the wonderfully mysterious and yet grandly sublime and necessary basis of the salvation of the race. What the mere man Adam, the arm of the flesh, could not do, the Divine Man Christ, the arm of the Lord, could do,—that is, overcome all the fleshly tendencies and all other enemies, in Himself for us, and, in due time and order, in us, and so, by crucifying the flesh, make atonement,—reconcile the world of mankind to God. These are the expressed fact and object: "That God was in Christ reconciling the world unto Himself not imputing their trespasses unto them."—2. Cor. v. 19. This passage asserts in plain language the two facts of incarnation and atonement, and their relation to each other as cause and effect.

That Jesus in His earth life was, not only the second man, but the Lord, is shown by the prophecy—Isa. liii., "Who hath believed our report and to whom hath the arm of the Lord been revealed. For He (the Lord) shall grow up before Him as a tender plant as a root out of dry ground, without form or comeliness, &c." So it came that the Lord was not accepted when He came, but "was despised and rejected of men." "He came to His own and His own received Him not," and so though Lord of all, in human garb He was the man of sorrows and had not where to lay His head.

We are satisfied that no solution of the prophecies and facts can be given without the truth that He was God manifested in the flesh.

MORNING AND NIGHT.

"WATCHMAN, WHAT OF THE NIGHT?.....THE WATCHMAN SAID, "THE MORNING COMETH AND ALSO THE NIGHT; IF YE WILL INQUIRE, INQUIRE YE: RETURN, COME."—Isa. xxi. 11, 12.

BECAUSE this passage may have had primary reference to a change during the typical dispensation involving the relations of Israel, Babylon and the surrounding nations, instead of being against, is in favor of its being a prophecy of the great change due here, involving the relations of the Church, mystic Babylon, and the nations. The text indicates that the watchman on Zion's walls should know something of the signs of the approaching crisis, and instead of condemning the inquiry after such things, as is too often the case by some teachers, the *answer* is given, and encouragement, too, "If ye will inquire, inquire ye."

All that *can* be known of dispensational changes, near or remote, must be learned from prophecy; and yet some teachers are bold enough to discard its use themselves, and even to oppose its use or study by others. Professedly being led by the word of the Lord and the Holy Spirit, they should be very careful not to ignore prophecy, the spirit of which is "the testimony [word] of

Jesus," for "holy men of God spake as they were moved by the Holy Ghost."—Rev. xix. 10; 2. Pet. i. 21. Those who forbid or discourage the study of prophecy place themselves directly in conflict with Peter, the leading Apostle in Christ's cabinet of twelve. He says: "We have also a more sure word of prophecy, whereunto ye do *well* that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—verse 19.

The opposite courses of those who follow, and those who oppose the Spirit's teaching by Peter, may give the key to a peculiar fact of our text,—that the coming change is both "Morning" and "Night." What is light to one, appears darkness to another, as darkness and light are, like heat and cold, related, and much depends on the condition of the eye.

But another important fact to be noted is that this impending change involves a complete revolution in two opposite *systems:*—the "Mystery of Godliness" and the "Mystery of Iniquity." It means light and success to the former, but darkness and death to the latter. The tables are to be completely turned. "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted." This is equally true of systems as of individuals. Babylon is a system,—an apostate church—represented by a corrupt woman.—Rev. xvii. 5. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth."—verse 18. The *literal* city of Rome is not meant, but the terms—Babylon, Woman and City—are applied to the great world-church *system*, whose headquarters has been Rome.

The true Church is also a system, represented by a woman,—first a "chaste virgin" and after the marriage of the Lamb, "the bride, the Lamb's wife."—2. Cor. xi. 2; Rev. xix. 7; xxi. 9, 10. In the last verse she is called Jerusalem; so the true Church as well as the false is called a City. The false—Babylon, confusion—is the embodiment of error, and the true Church is "the pillar and ground of the truth," and when she reaches her true position, will indeed be "a city set on a hill (an exalted position in the earth) which cannot be hid." The Head of the true Church is Christ, and His name is given to the system; the head of the other is the Devil, and his name is given to the system. Hence the downfall of Babylon and the exaltation of the true Church are associated with the binding of Satan.—Rev. xix. and xx.

The complete inversion that is to take place may be appreciated if it be borne in mind that as the corrupt system reigned with the kings of the earth one thousand years before the Reformation, and so bound or limited the operations of Christ in the world, so the same measure (the two equal parts making "double") will be given to her (Rev. xviii. 6) when the true Church reigns with Christ, the true King of earth, a thousand years, and so binds or limits the operations of Satan in the world. After the union with the kings, about A. D. 538, the corrupt church, having power, compelled them to come in, and the woman (system) grew exceedingly. So after the union (marriage) of the true Church, she having "power over the nations" will "compel them to come in," and she will grow in numbers until the whole world is subdued. The false smote with carnal weapons, but the true will smite with the sword that proceeds out of His mouth.—Rev. xix. 15, 21.

A series of judgments from various causes will bring the shades of everlasting night upon *every* worldly church system. The evidences of their dissolution are thickening, and to the watchers are signs of day—the day of triumph and success for right and truth. Giving heed to the "sure word of prophecy" and to the signs, they can obey the Apostle's injunction: "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more *as you see the day approaching.*"—Heb. x. 25. The increase of light will enable men to obey the call of Rev. xviii. 4, and so will hasten the inversion that is coming.

BLESSING OF A FREE BIBLE.

How deeply thankful to God should we all be that the Bible is a free book for all. There was a time in England when to read the Scriptures in English was held a great crime, and liable to severest punishment.

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God has mercifully guided our rulers to a better law, and the open English Bible is the right of every English-speaking man, woman and child.—*Sunday.*

It is a low benefit to give me something; it is high benefit to enable me to do something for myself.—*Emerson.*

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NOTICE.

Somebody who sent for back numbers of our paper did not receive them. They were returned here loose, and the name torn off. If the subscriber who missed them will send word, the matter will be made right.

THE progressive manner of the Lord's approach to man is seen in the fact that before His coming in the flesh He communicated by angels and prophets, but "hath in these last days spoken unto us by His Son," and by the Spirit in His name. In the former time He was manifested in types, allegories and prophecies, but in the later times in the Man Christ Jesus. This is His nearest approach to mortal man. If we see Him as He is we must be changed and so made like Him. When men can learn that the Bible reveals a progressive science, and that the coming in the flesh was the culmination of the same method of hiding truth under a natural cover which the Lord had used from the beginning, the unity of the Bible will be vindicated, and faith in it as God's word will be established. To those who see the progressive character of the Bible teachings, its heavenly origin is assured, and its sparkling jewels shine brighter and lovelier as the ages move on toward the perfect day.

"THE THEOCRATIC KINGDOM."

THIS is the title of a new work, in course of publication at New York, the prospectus of which is before me, advocating "The Doctrine of the Last Things" from a Pre-Millennarian standpoint. It will embrace three large octavo volumes, and is the fruit of thirty years of study. It presents the Millennarian doctrine in its historical and scriptural aspect, in a connected, logical and scholarly form. It is highly eulogized by believers and scholars who have examined the manuscript; and judging from the sample portion before me, it must prove a valuable acquisition to the library, and of great interest to all who love to study the Bible, whether they accept all the writer's conclusions or not. The kindly spirit in which he deals with the various views of others seems highly commendable. The hope that it may do much good in the hands of many who may be able to secure the work is the motive for giving it this free notice. The Prospectus contains 24 pages, and gives an idea of the completeness and value of the work. This will be sent *free* to all who will send their address to the author of the book, G. N. H. Peters, 35 Mound St., Springfield, O.

THOSE QUESTIONS.

TWO LATE articles in *Zion's Watch Tower*, headed "THE WORLD'S HOPE" and "WE ANSWER FOR THEM," show that its editor is not familiar with the teaching of our paper. Perhaps had he read more and with less prejudice he would not have had quite so bad an opinion of me personally. I have thought for some time that He would have liked me better if I had agreed with him in all his opinions, and had not taken quite so independent a course; but I can hardly believe that he is aware now how very bad a man he represents me as being. Here is a summary: "heresy," "used by the adversary," "handling the word of God deceitfully," "fraud," "dishonesty," "covert attempts to steal," "underhanded," "dangerous," and "moral cowardice." He thinks Mr. Ingersoll, the *honest* infidel, is not nearly so bad. No wonder he refuses to call me brother. I think he must be excited, but I think he will be reconciled to his brother and his opinions when he understands them better.

I am not worried about the matter, and so far as the attack on character is concerned, will pay no attention to it. Being cast out, and being wounded in the house of friends, is nothing new, but as it comes gradually, it can be borne. I confess I thought that I had *never* been guilty of *all* the sins I am charged with, and still rejoice in the assurance that God's grace has done something for me. There is some comfort, too, in the fact that the judgment is that of an uninspired, fallible man; and that the Lord knoweth His own. The only reason I can suggest that he should even *claim* to be "on *intimate* and *friendly* terms" with so bad a man—one in league with the devil—is that he feared his articles *looked* like the work of *ill-will* and *enmity*. If I were sure he understands my position, I would regard them as the work of a wilful enemy, but I think he, like Saul the persecutor, verily thought He was doing God's service, and may be forgiven because he did it ignorantly in unbelief. He may have been led astray in part by thinking that the *Day Star* and the HOPE are, as he says, "in harmony on *this question*,"—the death of Christ. I will let others speak for themselves, but I know that the "answers" of the *Tower* misrepresent *my* position, and if its editor will now carefully read my writings he will see his mistake. I did not intend to answer at all, partly because I did not like the spirit of his challenge,—it savored too much of dictatorship and evil insinuations; but as *his* answers are not correct, I thought I would notice them for the sake of our readers, and his too, if he has *moral courage* enough to publish this article without mutilation, or even to let his readers know that THE WORLD'S HOPE is published at Almont, Mich. Why should he not be willing to let me answer in the same court where I have been so boldly accused? If his readers do not see *my* answers, the responsibility is with him, and hereafter he should be still about "moral cowardice."

The "answers" of the *Tower* are *all* wrong so far as any answer is attempted. And as to the apparent spirit of the articles, others must judge. There is one paragraph, about the middle of the third column on the second page of the April number, about which it would not be possible for me to find language strong enough to express my opinion. It says: "In conclusion * * They believe and have *privately* expressed, etc." I will not repeat it. The less said the better; but the least I can say, and be true to myself, my readers and to God, is that it is not true. "To err is human; to forgive is Divine." Lord help us to exercise the forgiving spirit.

Why did the *Tower* not give *even one quotation* from my writings in order to show what I am teaching? If I am teaching what he says, my own statements should be given as proof. But he cannot prove his assertions. His "answers" only show the false picture on his own mind. If I do not answer his questions in the direct and connected way which he would dictate, (they have been, and probably will be, answered often) I will at least deny a number of the charges, and insist on proof. 1. I do not believe that "God made man bad,—evil, imperfect, about as all are now; and that He fettered man with this evil nature, in order that he might develop strength by breaking his own chains," as the *Tower* asserts. But I do believe Paul, in Rom. viii. 19-21; and I believe that God has laid our help on the Mighty One, the Lord Jesus Christ, the only and all-sufficient Deliverer. 2. Therefore I do not believe, as the *Tower* asserts of me, that man "needs no Saviour, but that each one will finally succeed in destroying the enmity for himself." But I do believe that the world's sin and enmity were laid on Christ as the world's representative, and that they were representatively destroyed at the cross of Christ;—(Eph. ii. 13-17) and that when the principle involved in the cross of Christ, the destruction of the enmity, is applied to all, all will be reconciled, through the Spirit's power, *secured for all by the victory of the Lord Jesus*. Hence the proclamation of Christ's complete victory over sin and death (the *world's* sin and death) is the gospel for all mankind.

3. I do not believe that Jesus died "Because He was an *imperfect man* and hence as liable to death as any other member of the Adamic race," as the *Tower* asserts. I do believe that Jesus, instead of being *a member*, like others, of the Adamic race, was Divinely produced as the Second Man, and therefore, in this sense, was *all* the race for regeneration, as the first man was *all* the race for generation; and that all that Jesus did was a *voluntary* work for the salvation of the world. If the *Tower* will be true to its mission as a *Watch* Tower, it will see the difference between my position and the above misrepresentation from its columns.

4. I do not believe, as insinuated, that we are saved by *"pay(ing) our own penalty."* I do not believe that Jesus was a sinner, and that therefore He "died for himself and thus paid for his *imperfection*." I hope the *Tower* will repent of the insinuation of deceit in its second "answer." I do not believe that Jesus' "death was valuable to us only as an example." I accept the following statement from the *Tower* as true, "It is true that Jesus' life and death were *valuable examples*, yet they were *more—much more* than this, or else scores of Scriptures are meaningless and false." But that is not saying that the theory of the *Tower*, as to *how* Jesus' death is a benefit, is the true one. I always believe the Scriptures quoted by our brother, but do not always accept of his inferences and interpretations; and if he will only accept of the Scriptures which I quote, I will not seek to compel him to accept of my inferences and interpretations.

5. I do not believe the way that Jesus put away sin was that "By his *example* and teaching He taught men to *put away sin for themselves*, and thus, in a sense, it might be said that *He* put the sin away." Here is the insinuation again that I believe "covertly" that Jesus was a sinner. My intimate friends will all believe me when I say it is not true. I do not believe that Jesus ever sinned, but I believe Paul, in Heb. iv. 14-16, that He "was tempted like as we are, yet without sin," and I also believe 2. Cor. v. 21, "He who knew no sin, God made to be sin for us, that we might be made the righteousness of God in Him." Now I understand this and similar Scriptures to teach that in the same Representative sense that Jesus *was the whole world* He bore the *sins* of the world, and died under the load and *rose without them*, so He put away sin by the sacrifice of Himself, and the sin being *destroyed*, He "brought in everlasting righteousness." I would rejoice if the editor of the *Tower*, and all others, could see that it is the *destruction of sin*, in order to the *salvation of man*, that God wants, and which was accomplished *for* all mankind in the Person of Jesus. This is atonement by His death; but it will be practically carried out in all, as fast as they believe into Him. As the work was first done in the Head *for* the race, it will, in due time and order, be done *in* the race, but if it were done in Christ *instead* of the race then they are all left out.

To those who know what I mean by Christ being our Representative, there will be no difficulty in understanding how Christ "gave Himself a *ransom*," the only means, or *price*, by which the recovery of man was possible. And they may also see that "He is the propitiation (satisfaction) for our sins and also for the sins of the *whole world*." Nothing short of the destruction of sin, and the consequent reconciliation and everlasting righteousness of the whole world, can ever *satisfy* either the justice or the love of our Father, and this was representatively accomplished, and *secured* for all, by the death and resurrection of our Lord Jesus. Hence I believe that His death and resurrection is, as the New Testament teaches, the basis of the gospel; and only ground of hope for mankind. I quote the scriptures, because I believe them and I mean to cling to the revealed *facts* (1. Cor. xv.) whether I understand the *philosophy* of them or not. Men may digest food, and not understand digestion; so men may be reconciled to God, and yet not understand the true theory of atonement. It is the privilege of the reconciled ones to find out all they can about the plan, and it does not become them to throw clubs at one another if they do not see alike. I hope the *Tower* will not long hold the idea, if it has it now, that none have been Christians who did not hold its *theory* of Christ and His death. I hope, too, that it will soon be seen that my view of the atonement makes as much of Christ's death as does the theory of substitution, and is far more consistent. If he was our Representative, He *rose* as well as died, and thus became the first fruits and security; but if He was a Substitute then He should have *remained dead*. The editor of the *Tower* sees this dilemma, and in order to be consistent with his theory of substitution makes the marvelous statement in his article that "Jesus as *a man* is dead eternally." Now the Scriptures assert that He *rose* as well as that He *died*. And it does not help the matter to say that He rose "a *new creature*." Of course He rose in a higher *condition*, or nothing would have been gained; but it was *Himself* that rose, and He gave *Himself* a ransom; then a ransom is not a substitute

Paul calls our exalted Mediator "the MAN Christ Jesus," (1. Tim. ii. 5,) and in His future reign He is still called "the Son of Man."—Matt. xxv. 31. So we see that the main prop of substitution,—that "Jesus as *a man* is eternally dead,"—is in direct conflict with Scripture. Scripture nowhere asserts that Jesus is dead in any sense, but it is constantly held before us that He *lives*. Paul says: "It is Christ that died; yea, rather that is *risen* again."—Rom. viii. "He died for our sins, and *rose* for our justification." He died with the world's sins, but, glory be to God! He *rose without them*. Then our *sins were destroyed*, and this is the ground of our justification, and hence we rose *in Him*. This is the simple and glorious gospel of Christ. It is for all. It is not eternal death that secures our life, but a living Christ.

If the *Tower* will maintain that Jesus, the Substitute, "is eternally dead," to be consistent it should admit that *all mankind*, except Jesus, will eternally live. Can justice hold both the Substitute and *some* of those for whom He died?

Oh! how much better the plan looks that teaches that Christ died, and by His Divine power opened the way out and led out the multitude of captives. "Because He lives we shall live also." And "as in Adam all died, even so *in Christ* shall all be made alive."

Yes, we are glad too that He rose in a higher condition. This was for mankind too, and it will be realized as all, each in his own order, are transferred from the old Adam to the New, that "as we have borne the image of the earthy, we shall also bear the image of the heavenly." As there can be order and gradation on the earthly plane and yet all have the same *nature*, and the same *kind* of bodies, so it will be in the risen life. "There is one glory of the sun, another of the moon and another of the stars,"—(all heavenly bodies) "so also is the resurrection of (all) the dead." Mankind will not only live, but their Redeemer, who gave Himself a ransom, will live as their Head. This will be a much greater "satisfaction" to God and humanity than to think that the ransom is eternally dead.

Much of the Bible teaching is by a *pictorial* method, using symbols, figures, types and shadows—or earthly objects to represent and illustrate spiritual things. In many cases the thing that illustrates the truth, for a time hides it. It is hidden or obscured for a time to be seen clearly in due time.

FORGIVENESS OR PARDON.

"GOD WAS IN CHRIST RECONCILING THE WORLD UNTO HIMSELF, NOT IMPUTING THEIR TRESPASSES UNTO THEM."—2. COR. v. 19.

PAUL is speaking of the world to the church at Corinth. If God does not impute the trespasses—offenses, faults—of the world unto them, is it not a pardoned world, in God's plan? And when this is believed will not the chief of sinners see that God has forgiven or pardoned him? (1.) Is it wrong to conclude that all are pardoned, while the believers in the pardon are the "few," "the little flock?" (2.) So the believers are exhorted not to receive this favor of God in vain. They should not live unto themselves, but unto Him who died for them and rose again.

Oh! what wondrous *love* God has for our poor, fallen, sinful world. This is why the believer may rejoice and praise the God of heaven for passing by his sins; and not his only but also the sins of the whole world. We must have this forgiving spirit in ourselves,—be Godlike, or we will not be "chosen" to reign with Christ in His kingdom.

There was none in danger in Egypt, when the destroying Angel passed through, but the first-born. So none are in danger now but the believers, who are termed the first-born with their Head. (3.) Jesus, the Head, was made perfect through suffering:—"tried in all points as we are, yet without sin." He then laid down His life for the church and the world. God raised Him from the dead immortal, and seated Him at His own right hand in the heavens, until the Spirit takes out, from among all nations, a bride for His Son. The members of His body must follow Him through suffering—become crucified to the world, perfect themselves morally, and, if required, lay down their lives for the world. Then God will raise them from the dead immortal, making them of the same nature as Jesus their Head. This is a GIFT of God and not a RESTORATION. (4.) Then the whole body, glorified together, will subdue the living nations of earth, to the Divine Government of God, in the Millennial age. Then in the great Judgment age they will restore all the human family from death (every man in his own order, or band) and subdue them to the Divine Government. This work will continue on until all things are MADE NEW. This great Judgment age, when all the dead will be raised, comes in after the Millennium,—one age more than you (Bro. Paton) have in your diagram, though you hint at another (more than a hint.—ED.) in writing DAY DAWN.

ONE OBJECTION.

It is claimed by one party that an individual must believe that Jesus Christ is the Son of God, make this confession before men, then be immersed in water, then all his sins are forgiven him. Thus he stands a pardoned man. And they claim there is no other way for an individual to obtain the pardon of his sins. And they refer to Acts ii. 38 as proof.

Please read it. If being immersed in the name of Jesus Christ, means being immersed in water, then they have the truth. To be immersed in water is one thing; but to be immersed in the name of Jesus Christ seems to be entirely another thing. If Peter meant water on the day of Pentecost he could have said so. If Peter (inspired) did not mean what he said, certainly no uninspired man can tell what he did mean.

W. H. WHITMAN.

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NOTES AND QUERIES.

1. Evidently the gospel of Christ *is* the great fact that "in Christ" God reconciled the world and pardoned them. But it seems necessary to discriminate between what was thus done in Christ, representatively, *for* man, and the personal application *to* and *in* each one, just as there is a difference between the fact that all sinned and died in Adam, and the personal application to each one when he sins and dies. The context shows the necessity of each one *personally* being reconciled to God though the work was done "in Christ." And there seems to be no doubt that the *believing* of what was done in Christ,—that is, the gospel,—is the great motive to a personal reconciliation,—or, as Paul expressed it, "it is the power of God unto salvation to every one that believeth."—Rom. i. 16. Now the question is: Does not the New Testament speak of unbelievers as condemned, that is, unpardoned? It certainly does. "He that believeth is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John iii. 18. If still condemned he is not pardoned. Now, while all such Scriptures are susceptible of explanation in harmony with the universal salvation "in Christ," they appear to stand as far stronger objections in most minds than the "ONE OBJECTION" the writer presents. For whether the immersion be into water or something else, it still remains a fact that Acts ii. 38 implies that remission of sins or pardon is not secured *before* that immersion. Can not Bro. Whitman see this? The truth seems to be that what was secured *for* man by the death and resurrection of Christ is applied *to* man when he believes and obeys the gospel, that is, when the meaning of Christ's real cross becomes a personal experience in the believer. What is that meaning? Death to sin and resurrection to holiness. Hence its true symbolism, or "the form of doctrine" is a burial and resurrection. While we should be careful to discriminate between the symbol or form and the reality, which is a personal union with Christ, it seems as if all might know, that are familiar with the New Testament, that Peter did refer to water and used it in baptism. Because it does not *say* water is not a sufficient reason for concluding that he had no reference to water. Were they not in the habit of using water in the ordinance of baptism? This same Peter, having the keys or opening power, when he preached to Cornelius, and he and family believed, said, "Who can forbid water," and it is added, "he commanded them to be baptized in the name of the Lord Jesus."—Acts x. 47, 48. Mark! the same *name* is here used as in Acts ii. 38, and water *is* mentioned. It does not need much inspiration to see that if Peter commanded Cornelius to be baptized in water "in the name of the Lord Jesus," that the same inspiration must have done the same thing at Pentecost. It seems necessary to avoid making either *too much* or *too little* of water baptism. To ignore it is surely to ignore the first principles of Gospel teaching.

2. Will not all be believers in due time? Does it not seem that "the little flock" of "kings and priests" are but a *portion* of the believers or the church?

3. Was it not the first-born of the *Egyptians* that was in danger? If so, are not the "heads" of the *world* in danger now, instead of "believers?"

4. Why less a "restoration" because a "gift?" Is not to live again a restoration even if the life be perpetuated? The lost are found just the same though the Shepherd puts them in a safer condition.

Space and time forbid more now. I hope Bro. Whitman will take these criticisms in as kindly a spirit as that in which his own were offered.—EDITOR.

There is no scriptural evidence that those who lived before the death of Christ, were all enlightened concerning the only way of salvation. Failing to see the plan of ages, which secures the light to all "in due time," drives men to infer that, by His Spirit or otherwise, all men have been enlightened.

QUESTIONS AND ANSWERS.

A CORRESPONDENT asks: Who changed the day of worship and rest from Saturday to Sunday? When was the day changed? Do you think it is the "mark of the beast" to observe Sunday instead of Saturday, as the Seventh Day Adventists teach?

Ans.—This Sabbath question is an extensive one, and cannot be fully canvassed in brief space, but we can at least give an opinion, which has been reached by the study of the Bible and facts. And we do so with due respect to the convictions of those who think differently. Some may say: "We care for no man's opinion; we want Bible." But after all what men give is or should be what they *understand* the Bible to teach. Our understanding may not be infallible.

First, then, we think Christians generally make a serious mistake when they claim that the day was *ever* changed. The Bible is indeed silent as to such a change of the Sabbath from the seventh to the first day of the week. And it seems like a great weakness to quote the fourth commandment, which says "The *seventh* day is the Sabbath," and apply it to the *first* day of the week. No wonder that those who so earnestly plead for the observance of the seventh day, have such power when they *first* enter a community where the subject has not been examined, when the appeal is made to the Bible to prove that the *Sabbath* was changed.

On the other hand it seems like weakness to claim, or at least to make the impression on the general hearer, as Seventh Day Adventists usually do, that Constantine, the first Christian Emperor, changed the day, or *introduced* the observance of the first day of the week. The testimonies from history, quoted by J. N. Andrews, a prominent Adventist, in his work on the Sabbath, clearly show that the observance of the first day was common among Christians from the days of the Apostles. The most that can be proved is that what *Christians* were in the *habit* of doing was by the edict of Constantine in A. D. 321 made the law of the State, and so enforced on *all* whether Christians or not.

There may be good reason to doubt the propriety or the right of the State to enforce *any* religious service. It may have as much right to compel men to be baptized as to observe a day of worship. This interference of the State, under religious domination, in matters of conscience, may be a "mark," or characteristic "of the beast;" but that a voluntary observance of the first day in commemoration of the resurrection of Jesus is the mark of the beast, is simply absurd, for it is admitted that the day *was* so observed for centuries before the "Beast" existed. It seems like weakness for Seventh Day Adventists to say that Constantine's edict in A. D. 321 was in fulfilment of a prophecy that the Papal power should change God's law and hold it so for 1260 years, a period which they themselves admit did not begin until A. D. 538.

While we have great respect for the honesty and piety of those who follow their convictions as to the keeping of the seventh day, in the face of the popular tide, we are quite sure they are heaping upon *themselves* a difficulty which the New Testament does not require and for which the practice of the Apostles gives no precedent.

We offer the following as facts which, if appreciated, may help some out of the self-imposed difficulty:

1. There is no Bible evidence that the Sabbath was observed by any of God's people from the creation of Adam until after the Exodus from Egypt, a period of about 2,500 years. There is neither a command to observe it, nor a penalty for its non-observance in all that time. We admit that God sanctified the seventh day for *some* sacred purpose, but it is pure assumption to claim that He made it *man's* rest day from creation on. The seventh day is evidently a *type* of the seventh Millennium.

2. From the time it *was* given to Israel (and it has *never* been given to any others) until the death of Jesus, that is, all through their dispensation, the Sabbath was made very prominent. "If ye will keep my Sabbaths" (and there were several of them besides the seventh day) was made a condition of blessing, and the violation of the law was punished with death.

3. From the time of the suspension of Israel, at the death of Christ, all through the teachings that refer to the Gospel Church, there is no Sabbath law nor penalty for breaking it. The sin of Sabbath-breaking is *not once* mentioned in the New Testament catalogue of sins, or works of the flesh. If Paul had been a Seventh Day Adventist (and if he was not no other member of Christ should be) he never would have written the words, "Let no man judge you in meat, or in drink, or in respect of an holyday, or of the new moon or of the Sabbath [*days* being a supplied word is in italics]. Which are a shadow of things to come; but the body [of which they were a shadow] is of Christ."—Col. ii. 16, 17. Christians, having accepted the substance, do not need the shadow. Should we hear a professed Seventh Day Adventist preach a long time and *never*

once lay stress on the Sabbath law, and hear him use such language as the above, our conclusion would be that he had become like Paul, and had learned from *his* visions and revelations.

4. In the prophecies of the Restitution age, when Israel is brought back, there is reference not only to the "Sabbath" being observed by them, but also the "new moon," (Isa. lxvi. 23), both being required by their law. If the Seventh Day Adventists could see the plan of the ages, and the Restitution of Israel, it would prevent the misapplication of the above and many other Scriptures.

5. The observance of the first day of the week is not strictly akin to the Sabbath keeping, and is not properly based on the fourth commandment. Not by *statute* but by the law of association, which must be Divine, all who understand it, from the Apostles down, have been drawn to its observance. The great facts that distinguish the day and make it (as a rule) dear to the Christian's heart, had a legal recognition. Both the resurrection of Christ and its seal of value, the descent of the Holy Spirit, were on the first day of the week, and were typified by the "wave sheaf" and "wave loaf" offerings.—Lev. xxiii. 9—17. Pentecost means the fiftieth day. These were the basis, not of the old creation, but of the New. And though it was the "morrow after the Sabbath," still the Lord said, "Ye shall do no servile work therein."—Verse 21. It was on the first day of the week that "the stone which the builders rejected became the head of the corner," and the prophet foreseeing the grand reality linked it to the day, saying, "*This* is the day which the Lord has made, we will rejoice and be glad in it."—Psalm cxviii. 20–24. There was no law, but that of association, needed to cause the angels to shout for joy at the grandeur of the old creation; so no statute is *needed* to draw the hearts of the enlightened (on this subject) toward the commemoration of the New Creation, representatively completed and therefore secured in Christ. Those who value the earthly creation most may go on observing its Memorial Day, but those who look forward and upward to the New Creation, will, we think, inevitably be drawn to the observance of the first day of the week.

AN OBJECTION CONSIDERED.

SOME deny that Jesus was the Second Man in any sense until after His resurrection, and we know that with some this can be urged with considerable plausibility against what we have written on that subject. Some such persons deny His pre-existence and Divinity, and assert that He was the son of Joseph and therefore only a very small part of the race, and as an earthly being, was in no sense the Head or Representative of humanity. Regarding Him as the son of Joseph, they are necessarily driven to the idea that He was a lost sinner and in need of salvation as much and in the same sense as other sinners.

It is not much wonder, then, if they should reject the idea of His being the world's Representative, and therefore all those Scriptures that show Him to have been the *Sin Bearer* for the world. It is not conceivable that a mere man, a sinful fraction of a sinful race, *could* bear the sins of the world, in his own body on the tree, and by such death secure a death to sin for all, or even for any. But as Christ *did* bear the world's sin on the tree, it proves that He was the world's Representative before His death as well as after His resurrection.

Who can fail to see that He *had* to be the embodiment of the whole race, in God's reckoning, even while in the flesh, in order that He might taste death for every man, and so representatively destroy sin by death, that He might also destroy death by resurrection? When Jesus, speaking of His own death and resurrection, said, "Now is the judgment of this world, now shall the prince of this world be cast out,"—John xii. 31, He clearly showed that for judicial purposes and for victory over death He *was* the world, representatively. The world were judged to death in Him, and the world conquered death in Him, thus casting out or vanquishing him who had the power of death.—Heb. ii. 15. To us this scripture is strong evidence that, in God's estimate, the race of mankind was in Him, and therefore He was the Second Man, before His death as well as after.

The strongest objection which we have heard to His being the Second Man while in the flesh, is based on Paul's statement in 1. Cor. xv. and our own method of reasoning, familiar to our readers, about "first the natural, and afterward the spiritual." But we are not setting aside this relation, nor the fact that Adam gave natural life and that Christ gives the spiritual. Neither do we ignore the fact that as a Life-*giver* He was not fully developed and manifested until the resurrection. But we do claim, not only from the positive scriptures that assert His pre-existence, that He was the Son of God from His birth, and that show His identity with the race as its Head, but even from the analogy of Adam, His prototype, that the life-giving power was in Him from the

first. Adam's life-giving power was not created but developed in consequence of his deep sleep. It was created in him. So with Christ, He was Divine from the first. This sonship was *announced* at His baptism and *proved* at and by His resurrection. He said He would raise the temple of His body, He declared that He had *power* to do so, but He proved His power by the fact, on the third day. He had to represent the race on the plane of the flesh, in order to carry out the plan by bringing them over from the natural to the spiritual.

The gospel, as we see it, lies in the fact that Jesus took our nature to represent mankind in life and death, and by destroying the sin, which He bore for us, to reconcile the world to God. And all the glorious realities of His Divine nature will be realized in due time. "As we have borne the image of the earthy we shall also bear the image of the heavenly." And as Jesus represented *all* the human family in His death, so did He in His resurrection, and therefore we believe that not one generated by the first man, will fail in being regenerated by the Second Man. May we by obeying the gospel *now*, hasten our life to that extent that we may live and reign with Christ in His Millennial glory.

[The above article was intended for April No. but was crowded out.

A SHORT SERMON.

TEXT.—"SIRS, WHAT MUST I DO TO BE SAVED? BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED."—ACTS XVI. 30, 31.

WE all naturally follow, and are controlled by, our animal or fleshly natures. Our moral faculties, or power of right doing, are the weaker of the two, hence we are ever doing wrong. We acknowledge this and condemn ourselves for the wrong, when done. Wrong doing is sin, sin produces guilt, which calls for punishment. This we dread and would avoid or escape from if possible; hence the question, "What must I do to be saved?" The moral faculties must be *reinforced*, become the strongest; *then they can rule the man!* This want was designed and provided for by God our heavenly Father, through his Son our Saviour, Helper or Deliverer, by or through the *Divine Spirit*, which is promised us on condition of sincere repentance, earnest supplication and prayer. Pardon for past sin, and power (the power of the Spirit) to keep us in loving obedience to his holy law. By a constant faith in this promised Power, we are *only* able to overcome all sinful habits —such as Intemperance, Tobacco, Licentiousness, Pride, Love of Money, and *all selfishness*. The love of God and all goodness, together with a deep sympathy for all our race, fills the *believing* soul, and constantly prompts to holy action.

Two things we need ever to keep in mind. "*Without me,*" says Jesus, "ye can do nothing," (no good thing.) But, as Paul says, "*with Him* we can do all things" (required.) May God give you an ear to hear, a heart to receive and a will to obey, that you may be saved "in the day of our Lord Jesus Christ." Amen.

A. BOYNTON, W. Batavia, N. Y.

IS THERE A HELL?

Is there an ever-burning Hell
For sinful man at last,
In which, when this brief life is o'er,
He surely will be cast—
An everlasting seething lake
Of fiercest liquid fire
For all the weary souls of Earth
Who have provoked God's ire;

For all the wretched, hungry waifs,
The homeless ones of Earth,
Who never knew a mother's care,
Or where their place of birth?
No hands to guide their steps aright,
These outcasts of the world,
Shall they be held responsible,
And into Hell be hurled?

And does a kind and loving God,
Who rules the Earth and Sea—
"Our Father," unto whom we pray
Daily on bended knee—
O'erlook, unmoved, this fiery realm,
And hear His children groan,
While his elect—the chosen few—
Stand smiling 'round His throne?

Not such the God whom I adore,
To whom I daily kneel,
To whom for guidance I resort,
And trustingly appeal.
I see Him in the twinkling stars,
In every fragrant flower,
In the bright sun's benignant rays,
And in the genial shower.

I see Him in the moon's pale light,
In all that's good or ill;
I hear Him in the babbling brook,
And in the rippling rill;
I worship Him as Father-God—
Another name for Love—
The Ruler of the Earth below,
And of the Heavens above.

My God is merciful and kind,
And for our sins will feel
Compassion, when to Him we bend
And make our last appeal.
To such a God I fully trust
Without a doubt or fear,
For well He knows the many wiles
His children meet with here.

—*Grant P.*

CORRESPONDENCE.

PALMYRA, Ont.

BRO. PATON:—

I had thought, but for want of time, to prepare an article on some coincidences of harmony, (of all which you may be fully aware) between the chronologic soli-lunar cycles by Grattan Guinness, ("Approaching end of the Age,") the Great Pyramid chronology, and that of your own as contained in "Day Dawn." Instead, however, I will only notice a few points of interest.

Mr. Guinness, dating the 2,300 years—which is a perfect soli-lunar cycle—from the commission by Artaxerxes to Ezra, B. C. 457, shows it to terminate in 1844 A. D., which, in the law of correspondences between the ending of the Jewish and Christian dispensations, is the year you fix upon as corresponding with the birth of Christ. Mr. Guinness makes Christ's earthly life, including the 40 days after His resurrection, the unit of all his time measures. This he calls "A Messianic Cycle," being 33 solar years, 7 lunar months and 7 days, which is a soli-lunar cycle of a certain order.

Now 1844 A. D. is the 1,260th lunar year from the Hegira, July 16th, 622 A. D., ending March 20th, 1844, and exactly 2,300 solar years from the new moon of March 20th, B. C. 457, the commencement of the 70 weeks. The 1,260th solar year from the Hegira ended July 16th, 1882, the Great Pyramid year, in which, according to the "Jewish World," the first Jewish colony, since the dispersion of that race, has been established in Palestine. [The length of the Great Pyramid's Grand Gallery is 1881.5.]

Taking the "Messianic Cycle" and adding to 1844 we arrive at 1878, the year of the Berlin Treaty, placing Asia Minor, including Palestine, under British protection, and giving the Jew a legal right to return to his own land. 1878, be it observed, is also a marked year in the Great Pyramid. The grooves in the side-walls of the Grand Gallery, running its entire length, which are located half way between the floor and ceiling terminate at the "impending" of the south wall in 1878.

Again, the Grand Gallery's south wall impends or overhangs one degree or six Pyramid inches (six years). Six deducted from 1881 brings us to 1875, the end of the 6,000 years of human history, and the beginning of harvest. Then, again, from the north beginning of the Grand Gallery to the great step, which intercepts the floor line at the upper end, is 1813-14. Taking the same measure and starting from A. D. 70—destruction of Jerusalem—we arrive at 1883-4, which is 40 years from 1843-4, corresponding with the period that elapsed between the time that Moses visited his brethren and his return from the wilderness to deliver them.

Then, again, in the autumn of 1881 the *Pole Star*, Alpha Draconis, (the Dragon) was on the meridian below the pole, just *seven* times lower than at the date of the Pyramid's building. "This final downwardness," says Dr. Seiss, "is strikingly suggestive of the Dragon's complete dethronement." And what is still more remarkable, whilst Draconis was on the meridian at this low point, Aries, the Ram, (symbolizing the Lamb of God) appeared on the meridian above with the line passing directly through his horns. Did the "war in heaven" begin in the autumn of 1881? (Rev. 12.)

Further, from 1881-2, the ending of the Grand Gallery, to where the floor line of the Grand Gallery intersects the floor of the passage leading to the Ante-Chamber, is 14 years, showing a sort of overlapping or continuation of the Christian dispensation into the *time of trouble*, which the low, narrow passage leading from the Grand Gallery to the Ante-Chamber is supposed to symbolize.

I will only add that, according to Mr. Guinness, the "Times of the Gentiles" will end in 1919, or five years later than the date assigned by yourself. S. RUSSELL.

BRO. PATON:—

THE WORLD'S HOPE is received, and it makes my heart glad. I am sixty-six years old. Fifty years since, I embraced the precious Saviour and His cross; from thence onward I have sought and found a sanctification by or through the truth. It has always been to the killing of the flesh nature, and putting on the spiritual. The *time* of our Lord's return has occupied a large place in my affections and thought; but the work of the "Ages," the blessing of the "Race"—compared with which all prior is but as a few mercy drops to the plentiful shower, which shall fill the earth with joy and gladness—*this* hope is the climax of all our previous ones.

The name you have chosen for the paper is a good one. After about two years' study on this line of thought, I am quite well satisfied that we are on the right track, because it grows brighter and brighter. It so reconciles us to God's government, enabling us to see His hand dealing *in all things*, and so quietly and lovingly to accept His way, looking to the glorious result in the future ages. The Lord bless your effort abundantly.

A— P—

THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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THE GOSPEL OF CHRIST.

JESUS said, "Go ye into all the world and preach the gospel to every creature." Then the gospel of Christ is for the world, and not for the church. Then teaching Christians their duty, or feeding them with daily spiritual food that they may grow thereby is not preaching the gospel according to the above commission. Such gospel preaching is the work of an Evangelist, but the edification of the church is the work of the Pastor or Shepherd. The command of Jesus to "Feed my sheep" should not be confounded with the commission to preach the good tidings of salvation to the world.

Paul, appointed specially to go with the gospel message to the Gentiles, said, "I am not ashamed of the gospel of Christ," and gave his reason, "for it is the power of God unto salvation, to every one that believeth."—Rom. i. 16. Then the gospel is to be preached to unbelievers, for their faith as a means of their salvation. Then the unbeliever has the capacity for hearing and receiving this gospel as the begetting power of God. The gospel of Christ is for the world, and is the basis of all their hopes. Paul knowing in himself the transforming power of the gospel, was willing to place it against the legality of the Jew and the philosophy of the Greek; and while to the one it was a stumbling block, and to the other foolishness, he defended Christ as the power and wisdom of God. He may have been ashamed of himself, but he could not be ashamed of that which transformed him. Hear him, "This is a faithful saying and worthy of all acceptation (worthy of the faith of all) that Christ Jesus came into the world to save *sinners;* of whom I am chief."—1. Tim. i. 15. Again he says I "am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am."—1. Cor. xv. 9, 10. The gospel is an expression of God's grace to sinners, and if it proved efficacious to transform the *chief* of sinners, it must be sufficient for every emergency and for all mankind, in due time. "For where sin abounded grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Rom. v. 20, 21.

From the above and many other scriptures, we may safely conclude that much that is preached for gospel is not the gospel of Christ. Some *truths* are not gospel, for gospel means good news, glad tidings; but there are many things that pass for gospel that even lack the merit of being true. The gospel of Christ is an expression of "the grace of God that bringeth salvation to all men,"—Titus ii. 11, margin;—but much that has been preached might better be called "the gospel (?) of damnation." Now even if it could be proved true that a great number of the human family are to be consigned either to endless torture or endless death, surely no one will call that gospel—good tidings. That is not what Jesus commissioned us to preach. There is no transforming, saving power in that. Every one that believes that is not saved by it. But remember that the gospel of Christ is the power of God unto salvation to *every* one that believes it. Thousands believe what they call the gospel, and are not saved. We are compelled then, to one of two conclusions, either the popular notion of the gospel is false or Paul was mistaken as to its power. We at present believe Paul spoke the truth. The most common

view of the work of Christ is that in some way by the merit of His death an offer of salvation was secured for all mankind, but that the faith of the person is necessary to make His work vital. So an eminent clergyman has preached and recorded it thus: "Christ died for you, if ye will believe it." Oh! what a gospel. If it be true then it follows that because men do not believe it, it is not true that Christ died. And if it is not true, to believe it would only be believing a lie. Faith or unbelief can no more affect what He accomplished by His death than it can change the fact of the existence of a God. Truth of all kinds is absolutely independent of whether it is believed or not. And the very best reason for believing that Christ died for me is that it cannot be made untrue by all the unbelief and sin in the universe. It is the *person*, not the fact, that is changed by believing.

Now we claim that all that Christ accomplished for mankind by His death takes the form of a *legacy* rather than an *offer*. The letter to the Hebrews clearly brings Christ to view as a Testator, sealing His *Will* by His death. And all know that what is *given* as a *legacy*, is legally secured by the testator's death, and cannot be properly spoken of as an offer. And let it be observed that the New Testament never speaks of the gospel as an offer, but as a proclamation of facts. "The *gift* of God is eternal life, through Jesus Christ our Lord."—Rom. vi. 23. The gift is as broad as the wages of sin and is designed to undo that curse. "For He is our peace * * And came and preached peace"—(not offered it)—Eph. ii. 14–17.

Now we hope that no one will suppose for a moment that we are teaching that the work of Christ, in His death to the world's sin, and the bringing in of everlasting righteousness, was substitutional, designed to appease the wrath of a vengeful God, and leaving nothing for man to do in carrying out the great work of reconciling the world to God. We have learned that some can not see the difference between representation, or the federal Headship of Christ, and substitution. Let it be stated again that what a substitute does for us does not need to be repeated; but what is done by a representative has to be repeated in every one represented. We died in Adam, the federal head; it has to be and is being carried out in each individual of the race. We died to sin in Christ, and it has to be and is being carried out in each individual of the race. If we are able to see this great fact that Christ was the unit of the whole race, that for judicial purposes, and for victory over sin and death, He was the whole race in one person, then we can see in what He did an exhibition of God's hatred of sin and His love for mankind; and also in His victory the *security* for the victory of all mankind. God laid on Him the iniquity of us all,—the sin of the world, and He *destroyed* it, and *rising without it*, brought in everlasting righteousness. He destroyed the sin, and so justified the race. "He rose for our justification." In Him was the world, in Him it was judged and crucified, in Him it rose; now what was thus done in Him as our Head must be carried out in each one in due time and order. He was not only the world in this federal sense, and thus saved the world, reconciled it to God,—(2. Cor. v. 19) but His victory placed Him in the position of the Dispenser of the Spirit of Truth, the power by which the actual and personal application of the great salvation is to be accomplished. In view of this His victory and exaltation He said, "And I, if I be lifted up from the earth, *will draw all men unto me.*" —John xii. 32.

In Christ as our Head, *the world has been forgiven and reconciled.* This is the gospel. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them."—2. Cor. v. 19. This fact *believed* is the power of God unto a *personal* salvation. Find me one person who believes with all his heart that God in Christ *has* forgiven all his sins, that is not a lover of Jesus, and is not reconciled to God and striving to obey Him, and it will be a new thing to me, and I will confess that my idea of the gospel is wrong, for the gospel *is* the power of God unto salvation to *every* one that believeth it. I have no fear as to the result. Men may believe in an *offer* and remain unmoved, but to claim a *legacy* is another thing. It is this fact that the forgiving grace of our Father is manifested and secured to us in the death and resurrection of Jesus that makes the basis of Peter's command, "Repent and be baptized for the remission of sins."—Acts ii. 38. The symbolic death and resurrection of baptism, does not *secure* the pardon, but it gives *voice* to our faith in Him who brought us God's favor. It is an outward expression of that act of mind which says "I will *take* the cup of salvation, and call on the name of the Lord." And it is also the emblem and pledge of the practical carrying out of our personal death to sin and rising into a life of holiness.

What was secured *for* us by His personal victory, becomes effectual *in* us when we believe the gospel. To illustrate: A man has committed a crime against the State, and is lodged in prison. After a time an interest is awakened in his favor; an appeal is made to

the Governor, and a pardon is secured. The Governor writes the pardon, signs it, and then puts the seal of the State upon it. What then? THE MAN IS PARDONED. But he knows it not, has no joy from it, no peace in consequence, no gratitude, and no aspiration to a new life. Legally he is pardoned, but practically it is as though he were not. The document is committed into the hands of an executive, who is to convey to him the good tidings. But he finds, it may be, a hundred obstacles in the way of reaching the mind of the prisoner. The man may be sick, blind, dull of hearing, and hard to convince; but what a grand fact the ambassador has to deal with. His message of pardon *is true*, and he is assured that he will succeed in convincing the poor man, and that when he is convinced it will become an inspiration to a new life.

The gospel is heaven's message (not an offer) of pardon for man. It was signed, sealed and delivered into the hands of ambassadors,—the apostles. Paul gives the message, declares it as an accomplished fact *in Christ*, and then urges it as a motive to *personal* reconciliation to God. "God was *in Christ* reconciling the world to himself, not imputing their trespasses unto them." This is the message in brief. "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God."—2. Cor. v. 19–21. Glorious message! Glorious motive! Glorious the transforming power of the message believed! We look back and see the world in Christ as its federal Head. We look forward and see Christ in the world as a quickening Spirit. The work moves on. Each believer is saved. None can remain *always* in unbelief.

THE GOSPEL A REMEDY.

THE gospel of Christ is a remedy rather than a preventive. It is not a plan to prevent men from being lost, but to save them that *are* lost. The world is "dead in trespasses and sins," and in need of a Life-giver, it is sick and in need of a healing Physician. "They that are whole need not a physician, but they that are sick." Jesus came to call sinners to repentance, "Thou shalt call his name Jesus, for he shall save his people from their sins."

The gospel is too often thought of as a means of preventing men from going to hell when they die; and many preachers hold up the fear of death and hell as a motive for repentance so much that men are led to think of religion as a gloomy, deathly thing, that they could very well get along without, if they were only sure of a long life. This view tends to keep young, strong, vigorous people from giving heed to the just and good claims of God. And it also causes thousands to send for a minister to pray for them the moment they are sick enough to make them expect death; and it has put on record a host of cases of sham death-bed repentance. True repentance, such as is wrought by a godly sorrow, is good, no matter when it occurs; but many cases are proved false by the fact that in case of recovery they went right on in their sinful ways. No so-called repentance is genuine, when it is caused by fear of death and hell instead of by the gospel of Christ. "The goodness of God leadeth thee to repentance."—Rom. ii. 4. True repentance must result from Divine attraction, leading or drawing, and not from driving. "With loving kindness I have *drawn* thee." "And I, if I be lifted up, will *draw* all men unto me."—John xii. 32.

Oh, that all could know that religion is for *life*, and not for death. "Pure and undefiled religion is this, to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world."—James. "Godliness is profitable unto all things, having the promise of the *life that now is*, and of that *(life)* which is to come."—Paul. Then religion is just what men need, though they were never going to die. It is the true basis of all society, both here and hereafter. Oh! that it might be more fully exemplified by believers, that men might be attracted to it by its own merits. Another thought: Men are taught that to be lost means to go to hell, and that once lost they cannot be saved. But the fact is that men *are* lost, or they would not need saving. A man *must* be lost *before* he can be saved. He must be damned (condemned) before he can be justified. The mission of Jesus is "to seek and to save that which was lost."—Luke xix. 10. "God sent not His Son into the world to condemn the world" (for they were condemned already) "but that the world through Him might be saved. He that believeth on Him is not condemned," (because when he believed he was justified) but he that believeth not is condemned already, because he hath not believed, etc.—John iii. 17, 18. Both had been lost and condemned, but the believer has been found, justified, saved, and the other is left in his old state, lost and condemned still. Verse 36 makes the same contrast clear, "He that believeth on the Son *hath* everlasting life; and he that believeth not the Son shall not see life; but the wrath

of God *abideth* on him." The salvation or life of the believer and the condemnation of the unbeliever are both present realities.

The above passage is commonly used as if it read "He that believes on Christ before he dies, shall be saved, but he that does not believe before he dies will *never* be saved." But whoever will look at the passage may see that physical death is not hinted at. The believer *has* a new life. "You *hath* He quickened (made alive) who *were* dead."—Eph. ii. 1. Christ is said to dwell in His people now as a quickening Spirit. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. vi. 11. It is here and now that the indwelling Spirit quickens the mortal body, controlling it unto acts of righteousness.—Rom. viii. 11. The future bodies are to be spiritual and immortal.—1. Cor. xv. 42–54.

To make physical death the limit of hope for man, is certainly not warranted by the passages in John iii. They clearly teach that as long as a man remains in unbelief, whether it be one day or ten thousand years, less or more, he cannot, and therefore shall not, become a partaker of the life of Christ; but the very moment faith begins, light and salvation begin, whether it be near the beginning of existence, or years or ages later. The wrath abides as long as the unbelief abides, whether their subjects are asleep or awake. Annihilation cannot be the fate of the unbeliever, for wrath cannot abide on that which has no existence.

Now if it be possible for a person always to remain in darkness and unbelief then indeed they will always be lost. To be lost is to be in darkness and unbelief, and one of the worst phases of this lost and condemned state is that they "love darkness rather than light because their deeds are evil." But to suppose this lost state can always last, involves a denial of the fact that Jesus is "the true light that lighteth every man that cometh into the world,"—(John i. 9) and necessitates the absurd idea that our heavenly Father, the infinite One, has sent His Son "to seek and to save the lost" but has failed,—thwarted by finite creatures! There can be no salvation without faith, but God is able to give faith and repentance, in due time to all His creatures. That is, He is able to overcome all obstacles without violating the nature of one of His creatures.

That faith is a necessary condition of salvation, does not destroy its universality. Neither does the fact that all will be reconciled to God, set aside that other fact that each one's position in God's kingdom will depend on his life. "Every man will be rewarded according to his works;" but salvation is a gift of God, and is not of works.

This fact so often mentioned is not to be overlooked, that the faithful of this age are to share the glory of the millennial reign of Christ, the age-lasting glory, while the rest of the dead "remain in the congregation of the dead" until the Lord breaks it up; and hence they suffer "the age-lasting destruction from the presence of the Lord and from the glory of His power." This is a great and irrecoverable loss to them, and in this sense will be an endless punishment; but it is better that they should suffer loss, and be saved, than themselves to be eternally lost.—See 1. Cor. iii. 15. The Saviour's parable of the lost sheep shows that though ninety-nine were saved and *only one* lost, His energy as a Saviour would be turned upon the one, until He found him, and brought him home. Men are often urged to seek the Lord. Oh! that all men knew that the Lord in infinite love is *seeking them.* Love is the basis and power of God's *remedy* for sin and death.

IS IT A NEW COMMISSION?

Inasmuch as we believe and teach that a new dispensation is commencing, that the evidence drawn from type and prophecy shows that the dawn of the millennial day has come, the question arises, "Is it a new gospel that is to be preached?" Now it may be that some do think that the millennial gospel will be another, than the gospel preached by the apostles, and they may think that they have, or may be waiting for, a new commission, to give them authority to preach it; but let it be understood that we claim to be acting under the same commission and to be preaching the same gospel as were given to the disciples of old. There is but one gospel of Christ; only one is possible, for this is an expression of the infinite wisdom, love and power of God, hence it cannot be superseded; only one is needed, for this is based on man's nature and necessities, as a lost sinner, and "is the power of God unto salvation, unto every one that believeth, to the Jew first, and also to the Greek."—Rom. i. 16. What Paul said long ago is of as much force now, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you (and "that ye have received") let him be accursed."—Gal. i. 6–9. The gospel, he says, is an expression of "the grace (favor) of Christ," and the context shows that what-

ever claims to be "another" is but a *perversion* of the gospel of Christ.

The Church of Christ, on account of the saving power of the gospel which she bears, is said to be "the salt of the earth." In the allegorical history of the Church, as represented by Elijah and Elisha, the time came that one part of the family was in heaven, and the other part was left, not to be lost, but to do the remaining work, and Elisha, the one that was left, acting under a "double portion of the Spirit" called for a new cruse of salt, and cast it into the diseased waters and healed them, and said, "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land."—See 2. Kings ii. 19-22. As nations are represented by waters,"—Rev. xvii. 15,—we have here a beautiful type of the "healing of the nations," or the removal of the curse of sin and death.—Rev. xxii. But while the cruse or vessel containing the salt, used by Elisha, was new, it was not a new kind of salt. This allegory speaks to us of a new dispensation, of the old gospel, the only power to heal the nations.

The work of one man, Elisha, represents the broad phase of the work of the Church on earth, after the Church is represented in heaven, which is the basis of a new dispensation, and the secret of her increased power. In this, as in all types and allegories, it is scarcely possible to fully represent the reality. We do not claim that this is the work of one man nor of a small group of men, though every great work has its small beginning; and often the pioneers have very imperfect notions as to what they have begun. To those who are watching the signs of our times it may at least be apparent, that this new work is beginning. The gospel, long hidden by the traditions of men, is being restored, and is in many ways, and through a variety of agencies, appearing in its grandest colors as God's power unto salvation. The fact that Christ gave Himself a ransom *for all, is now being* testified as never before. Is not this fact an evidence that it is "due time" for such testimony?—See 1. Tim. ii. 4-6. We are preaching the same gospel, however, that Paul preached.

That the glorious gospel of Christ will conquer its way into the hearts of men more rapidly as Babylon (sectarianism) hastens to her fall, there can be no doubt. But we are quite sure that a full gospel is the greatest of all weapons for her overthrow. It is a narrow view of God's love and plan for the race that leads men to think that if others do not think exactly as they do they cannot be saved. Hence the opinions of a few are made the iron bedstead by which all are measured; if too long they must be cut off, and if too short they must be stretched. This same thing is the basis of the domineering spirit, that says "Believe as I do, or off goes your head." When men could control the State, they killed men literally, and where they have less power, they kill men in every way they can. Now as the limited view of God's love tends to sectarianism, the knowledge of the fullness of God's grace must tend to break down such barriers, and, as it advances, all believers in the Lord Jesus Christ will be brought nearer together. In due time all believers will be *one,* and this unity *manifested* will make the *world* believe on Christ.—John xvii. 20, 21.

The relation of the new message, with the old, "Everlasting gospel," to other things, may be seen in Rev. xiv. 6, and context. 1. It is "another angel" message or messenger. 2. It is the same "Everlasting gospel" to "every creature" as given in Christ's commission, but its new location is indicated because it is not connected with a *coming* day of judgment, but has connected with it the proclamation: "The hour of his judgment *is come.*" 3. It is after a company have been redeemed as "*firstfruits* unto God and to the Lamb,"—verse 4,—hence is after the coming of Christ into His kingdom. "I will come again and receive you to myself that where I am there ye may be also."—John xiv. 3. "*So* shall we ever be with the Lord." How could these "firstfruits" be *with* the Lord before such coming? From the time of His ascent, *until* His coming, as the High Priest He had to do a work *alone.* From His coming forward, the saints are kings and priests and reign with Him. 4. This new expression of the old gospel, the gospel restored, is followed by its legitimate result, the fall of Babylon. The second angel in this series gives no new truth, but simply gives the result of the leading message, combining as it does gospel and judgment. How can it be otherwise; if men worship God in Christ, instead of "Our Church," Babylon (sectarianism) *must* fall. The ancient Babylon, the type, fell when its water support was turned into a new channel. So when the waters (peoples) that sustain sectarianism give their support in a new direction, the old systems *must* crumble and fall. These waters are *now* being turned, hence the "torment," mentioned by the "third angel," of all who still continue to worship the old systems. He that cares more for Churchianity than Christianity finds great reason for torment in these times of agitations and tottering systems. It is not the torment of

an endless hell, (thanks be to God for the light of a world's salvation) but a torment that lasts as long as "they worship the beast," &c. It is terrible while it lasts, for they had hoped that "Our Church" would have become the most socially grand and spiritually efficient system in the world. But, alas! how are the mighty fallen. God has chosen the weak things to confound the mighty. All who obey the message get "the victory over the beast, his image," &c., and can sing the song of Moses and the Lamb,—they see the glorious harmony of the law and the gospel, types, shadows and fulfillments, and hence see the certainty of the Lord's success, and that *none* will *always* worship the beast and so be tormented, "For all nations shall come and worship before thee; for thy judgments are made manifest."—See Rev. xv. 2–4. It will doubtless require the millennial age and its "little season" to put a *full* end to the torment, by the conversion of the adherents of error.

That the ascension of the saints, that have slept, to be with Christ, is due *before* Babylon falls, seems evident from the fact that the holy apostles and prophets are called upon to *rejoice* over her fall, which is really the success of their work, by the restoration of the primitive truth, the gospel of Christ.—See Rev. xviii. 20.

It is worthy of remark that Rev. xiv. 13, is the first and only place where it is said to be blessed to die even in the Lord. The reason seems to be that after the awaking of those who have slept, then all who die in the Lord, instead of falling asleep in Jesus, pass at once into the rest that remaineth, and their works follow with them. The great obstacle to seeing the truth on this subject, and that we are now in the midst of these grand events, is the idea that the mortal body is what has slept in Jesus. Let 2. Cor. iv. 16 and v. 1–4 be read without prejudice and it may be seen that it is the "inner man," that *dwells in* this "earthly house," that may be "unclothed" and that may be "clothed upon" with the house from heaven. It is the spirit of man that is, baptized into Christ, with which the Spirit of God bears witness, that is imprisoned during the intermediate state, and is made perfect at the coming of Christ. It, like the seed, *had* a natural body when sown, but *has* a spiritual body when perfected. As this Bible truth becomes better understood, our position on the stream of time and God's plan of the ages will be more intelligently grasped. And we venture to say that it will tend rapidly to promote the unity of God's people by doing away with the extremes of so called "Orthodoxy" and so called "Adventism." Oh! that the work of the proclamation of the glorious gospel of Christ may hasten, that by it God's universal Fatherhood and the consequent brotherhood of all mankind may be realized. We need no new commission: the old reaches to "every creature."

LIFE AND DEATH.

"As IN Adam all die, even so in Christ shall all be made alive, but every man in his own order." By Adam's disobedience all became carnally minded and at enmity with God, "For to be carnally minded is death." And so by Christ's obedience all shall be made alive, that is, spiritually minded, "for to be spiritually minded is life and peace."—Rom. viii. 6. The next verse says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." If it *cannot* be subject is man to blame? [The Saviour did not come to blame man, nor to answer the question, Who was to blame—"Who did sin, this man, or his parents?" but to raise the fallen, to "seek and save the lost."—ED.] But the carnal mind must die—be destroyed, that is, man must die to sin, in order to be made alive to God. This dying to sin is our life-work, and it will not be fully accomplished, for the race, until the last son and daughter of Adam are made alive in Christ.

The carnal in us is from Adam who was carnal, or natural; the Second Man, the Lord from heaven, is spiritual, so if we have Christ in us, or are begotten of the Spirit, we have spiritual life sown in the heart, and if it is a "good and honest heart" it will be in it "a well of water springing up into everlasting life." Then the new life is just begun in us here, and will not be perfected until we die the natural death and are raised in the likeness of Christ. When we rise in the first resurrection, and are thus fully born of God, there shall be no more sin, "for he that is born of God cannot sin," and then it may be truly said we shall never die. We often hear it from the pulpit, "I am born of God, and shall never die." They forget that dying to sin and the old nature is a life-work, and is all necessary to the new birth. All must die the natural death, for from dust we were taken, and must return to dust. This is God's decree and it must surely come. Christ did not come to hinder us from returning to dust, but to beget in us a new spiritual life, and to destroy the power of death—the carnal mind,—so that we may be raised up at the last day in His likeness.

While in this life we are liable to three kinds of death,—for the scriptures speak of different kinds of death and also different kinds of fire:—1. We must die the natural death; 2. We may die to sin, being begotten to the new or spiritual life; and, 3. If after this new life is begun, we turn away from it and wilfully commit sin, it is death to righteousness.—"If we live after the flesh we shall die." —Rom. viii. 13. And if we die the natural death with this sin upon us, for that sin we shall die the second death, made necessary in the future because we had not fully died to sin in this life. Such a one dies in Adam, and must be raised up in Christ hereafter.

Dying to sin is not dying the natural death, but is crucifying the works of the flesh and becoming reconciled to God. "God was in Christ reconciling the world unto Himself." When He has all power in heaven and earth, can He not do all He undertakes, think you? But to return. The word says that it is impossible to renew such a one as has fallen away, either in this age or the age to come, but there are other "*ages* to come in the which God will show the exceeding riches of his grace, and kindness toward us." Such a one has been "delivered over to Satan for the destruction of the flesh (enmity) that the spirit may be saved in the day of the Lord Jesus."

The spiritual life of Christ must destroy the lower nature of Adam. In Adam all became unreconciled, but in Christ all will become reconciled to God. Christ said if He was lifted up, He would draw all men unto Him; and also "I am the light of the world." —He is "the true light that lighteth every man that cometh into the world." "Without holiness no man shall see the Lord," but "every eye shall see Him," and "every knee shall bow, and every tongue confess Christ, to the glory of God the Father," so every one must become holy. When the "kingdom is the Lord's and He is the Governor among the nations," then "all the ends of the world shall remember and turn to the Lord,"—(Ps. xxii.) and "All nations shall come and worship before Him, for His judgments are made manifest."—Rev. xv. 4. R. J. RUSSELL.

Abraham had six sons after Isaac. As he was "as good as dead" before Isaac was born, does this not prove that he had seven sons that were spiritual, in type? Seven is a type of completeness.

The transfiguration scene is an evidence of God's plan of the ages, to bless the nations after the saints reach their glory. Who can fail to see the glorious picture?

QUIETLY WAIT.

Quietly wait. If blessings sought
Are numbered with what Christ hath bought,
If found within the boundary line
Of real good, they shall be thine;
Though suns may rise, and suns may set,
The Lord cannot His word forget.

Quietly wait. Thou mayest not know
All that He will in love bestow;
With grasp of mind, and faith so small,
Thou couldst not comprehend it all.
But trust as little children do,
And thou shalt find each promise true.

Quietly wait in earnest prayer,
For sloth may not thy waiting share;
O'ercome with sleep, thou mayest not see,
Though Jesus should transfigured be.
Then wake and watch, and glory bright
Shall break with more than morning's light.

Quietly wait; let no unrest
Or cloud of doubt disturb thy breast;
Wait till the Spirit's power is given,
Descending to thy soul from heaven.
Waiting and watching, this our plea,
Jesus this fulness promised me.

Quietly wait; nor think mis-spent
The hours to faithful waiting lent.
While we are watching through the night,
Our God moves on, the God of light.
Hark! Shouts of victory begin,
And scattered are the hosts of sin.

Quietly wait; in this campaign
The Lord Jehovah comes to reign.
The tented groves are all His own;
There He will make His wonders known.
Then let our songs of praise arise
Throughout the land unto the skies.

Quietly wait, and work and sing,
For many sheaves we soon shall bring;
Our hearts shall like the gardens be,
Where streams are flowing full and free;
And life shall come to many dead,
When joined to Christ, the living Head.

Quietly wait; 'twill not be long—
Not long enough to end our song—
Before we shall our Zion see,
And safe at home with him shall be,
There we shall watch and wait no more
For Heaven's fruition's native shore.

Quietly wait; not far away
Is Heaven from earth to those who pray;
Faith brings the joys of that best clime,
Transplanting them on shores of time.
Be still, and list, so shalt thou prove
The riches now of Jesus' love.

—*Abbie Mills, in London Methodist.*

The Bible does not reveal the other sciences, but is emphatically a revelation of Christianity. Whatever else it teaches has a bearing on this subject. Truth is man's proper food, (Matt. iv. 4) and must be adapted to his finite condition and growing necessities. The body of truth,—"every word of God"—is indeed the loaf of bread, by which man lives spiritually.

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We invite short, carefully prepared articles on doctrinal, practical and experimental subjects within the scope of the general plan of the ages. Each writer is requested to *affirm*, and not to oppose others; and each one will be held responsible for his, or her own statements, but our columns will not be open for personal debate nor strife. We also invite questions on points not understood, which will be answered so far as possible. Nothing will be published that seems to have been written in an unkind spirit. Do not send what is doubtful in this direction. The editor reserves the right of remarks on all matter published, but his silence is not to be considered proof of consent to all ideas advanced, whether by correspondents or in selected articles.

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REPRESENTATION, SUBSTITUTION.

SOME say they can see no difference between the two words given above. They think if Christ represents the race He must be their Substitute. It is true according to the second definition of Webster that a Representative is "An agent, deputy, or substitute who supplies the place of another, etc.;" but his first definition, (and we understand Webster to give the most important definition first), is "One who, or that which, represents or exhibits the likeness of, another." Truly a substitute is always a representative, but a representative is not always a substitute; it depends wholly upon the nature and object of the representation. If a representative does something instead of another, then he is a substitute, and the one represented is exempt, as when one goes to war as a soldier instead of another. But if the representative does something *in behalf of* another, not with the idea of exempting that other, but rather to open the way and to secure a following, then the representative is not a substitute.

Now the question is, Was the work of Jesus, which He did for man, done instead of man, or, in behalf of man? In other words, Is man exempt from what Jesus did, or, does the Lord require of man that he shall follow Jesus? Keep the fact in view that a substitute exempts. The word "for" alone cannot settle it, as that word, according to Webster, has many uses, including "instead of" and "by reason of." It is written "Christ died for our sins." It cannot mean *instead* of our sins, but by reason of, or on account of our sins. But when it says, "Christ died for us," so far as the word "for" is concerned, it might mean either instead of us, or on our account. To know which is meant our appeal is to the facts. These must settle the question, no matter what, or whose, theory stands or falls; and all lovers of truth will rejoice at the result. Did the death of Jesus refer merely to the physical death on the Roman cross? Admitting that it did, if He died instead of us then we should not die. All men do die physically. Then His physical death was not that of a substitute. But again, admitting that eternal physical death was man's condition, and was borne by Christ, for the purpose of freeing mankind from that death, by resurrection, then Christ should have remained dead instead of mankind. But Christ rose. So He is not a substitute in death. But if, as Paul teaches, Christ's death included "death to sin,"—(Rom. vi. 10), was that done instead of us or are we required to follow Him? Read the verse, "In that he died he died unto sin once,

but in that he liveth he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." We are required to follow Him, so in this, as in the other, He is our Representative in the sense of a Leader, but not in the sense of a substitute.

Any one may see that there is a very important difference between Webster's first definition of a representative and that of a substitute. Jesus was made "in the likeness of sinful flesh."—Rom. viii. 3. Any member of the race may in a certain sense represent the race, as a part of a thing represents the whole, or a cup of water from the fountain represents the fountain. Some have taken our use of the word Representative as applied to Christ, as teaching that He was simply a member of the race like any other man. But we have endeavored to make ourselves clear on the point that Jesus was, in His humanity, supernaturally produced as the Second Man, and therefore the Representative of the whole world as its Head, as truly as was the first man Adam. It does not seem ambiguous or far-fetched to speak of the Head of the world, as being the world. Surely Adam was the world, as its head and representative, for generation. So, for regeneration, Christ had to be made the world, and was such, as truly and in the same sense, as He was the Bearer of the world's sin. In this sense, evidently, Jesus called Himself the world, when speaking of His own death He said, "Now is the judgment of this world" and of His own victory in vanquishing the enemy's power, "Now shall the prince of this world be cast out," and then, as if to emphasize His Representative character as the Head of mankind, he adds, "And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 31, 32. Adam as head of the world, and so its representative, could, on the same principle, have said when he sinned, "Now is the failure of this world, now shall the devil become the prince of this world; and I, if I go down will draw all the world down unto me." This principle of federal headship, whether applied to the first man or to the Second Man, is what we mean by Representation *versus* Substitution. And while Adam, and the race in him, died from God, and Christ, with the race in Him, died to sin, there is no more evidence that Christ died instead of mankind, than that Adam was a substitute.

WHY will *any* cotemporary hold the Editor responsible for expressions of correspondents? Let them look at our notice "To Correspondents."

THE INVITATION;

OR

AN ANSWER TO BISHOP RYLE'S "DOCTRINE OF ELECTION."

[The italicised words in the following article are quotations from Bishop Ryle's pamphlet.]

FOR reasons which I do not propose to enter into now, as they are not immediately connected with this subject of Election, the belief is very general that we are rapidly approaching the time when there will be a great change in the dispensations of Providence; in fact the time usually known as the second advent. If this is the case surely we are called upon to exert ourselves to the utmost, during the remaining time of the present dispensation, to spread the knowledge of God as revealed in our Saviour. We must feel that it is not sufficient to rest personally secure in His love, but must have an intense desire to cause its light to shine on others. We shall tax all our powers to use the most effectual and engaging measures to spread the saving truths of which He has been pleased to make us the stewards. Oh; may we be found faithful and approved in our stewardship.

I have just read a little paper by Bishop Ryle on the Doctrine of Election, and can scarcely imagine a more forbidding picture to present to the world. But I should suppose it is not meant to make converts to Christianity, but only to instruct those already established. Surely there is a wider field for the preacher than the interior of his fold. Our Saviour says there are shepherds, who, if only a hundredth part of their flock are straying, will leave the ninety and nine to seek the lost; but here we have a fold with not a hundredth part enclosed (though they are secure through election) and the ninety and nine all astray. But, indeed, the line between the saved and unsaved is so clearly drawn in this pamphlet, that it is questionable whether there be any gospel (good tidings) to preach to draw men to Christ.

Let us incidentally remark here, that often the only meaning attached to "being saved" is having heaven awarded at the final judgment, and of "being unsaved," being cast into hell. There, is, however, a salvation one may enjoy this side of eternity, and there is an outer darkness into which we may be cast, short of hell.

Let us endeavor to take the points of the pamphlet in order as they are presented to us. First, it is stated what the doctrine of Election is: *"God has been pleased from all eternity to choose certain men and women out*

of mankind, whom, by His counsel secret to us, He has decreed to save by Jesus Christ. None are finally saved except those who are thus chosen." If this is the correct view, it is, in a word, that the few are predestined to salvation and will certainly enter heaven, but the infinitely greater mass are not so predestined, nay, have the knowledge of Christ actually withheld from them, and will, with equal certainty be lost. The 17th article of the Church of England says, "The consideration of Predestination is full of unspeakable comfort to godly persons, etc.;" but if this is the meaning of the 17th article, it is a bold assertion to say that the ungodly or non-elect (for by this exposition of the subject they are synonymous terms) are thrust into desperation by the devil; for, if this withholding of life is to be believed in, that is quite sufficient for this end, without his aid.

There is a safer and more attractive doctrine to preach than this, that is, the wonderful love of the Lord Jesus; let us say the love of God the Father, expressed in the life death and resurrection of Jesus; for, I believe, it is a common fault to look upon God as a stern Judge requiring to be appeased, and on our Saviour as the one loving person of the Trinity, effecting our reconciliation. Whereas, what saith the Scriptures? "God was in Christ reconciling the world to himself." Let us be more accustomed to look upon God the Father as loving us and saving us, for such is the fact. This is gospel and a rock all may build on, but the doctrine of Election, if this is the meaning of it, is suited only to those who, considering themselves perched on such a lofty pedestal, can afford to look on themselves with complacency and on outsiders with coldness. However, this 17th article ends with a sort of apology for what it has previously stated. It feels its difficulty and its unpalatableness and confesses that we must take things in a general sort of view. In the words of Isaiah "it becomes unto you as the words of a book that is sealed, which men deliver to one that is learned saying, Read this I pray thee, and he saith I cannot for it is sealed." With such teaching is it a wonder that confiding love is lost, and "this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." There's the point: it is taught by the precept of men, by the 17th article of the Church of England as expounded in this pamphlet.

Are the articles of the Church of England, however capable they may be of a more satisfactory interpretation, or of any Church, to be our standard of faith? The Bible, the open Bible is our only true standard, and, as the 20th article says, "The Church may not so expound one place of Scripture that it be repugnant to another."

There is a statement in this pamphlet that, *"God has withheld the knowledge of Christianity from 350 millions of Chinese for 1800 years."* And we are told the reason, It is God's sovereign will. Well, if so, it is useless to argue about it; but I thought it was not the sovereign will of God that any should perish, but that all should come to the knowledge of the truth. Hear Paul, "I exhort that prayer be made for all men. This is good and acceptable in the sight of God our Saviour, who willeth that all men should be saved and come to the knowledge of the truth." But why talk of millions, would not a hundred billions be nearer the mark of the non-elected? Picture then to yourself the traditionary doom of so many billions, cast from the judgment seat of Christ by the laws of predestination, while He who gave His life a ransom for all the world, the God of love, looks calmly on. What a ceaseless stream of poor fallen humanity, hereditary sinners; surely it must have been for the elect only that Christ died. Can those glad gospel tidings be true then, that God wills that all men should be saved; does he really will that all men should come to the knowledge of the truth? Yes, Oh yes! Christ Jesus gave himself a ransom for all (not for the elect only, in the sense conveyed in this pamphlet) but for all. But Paul finishes thus, "a ransom for all, to be testified in due time."

There is, then, an appointed time for everything, and it would seem as if it was not the due time for these poor Chinese, etc. When our Lord was on earth it was not the due time for the Gentiles to have the gospel preached to them. "I am not sent but unto the lost sheep of the house of Israel." This places us in a difficulty, then, does it not? But there is a key, a glorious key, that unlocks the Bible casket of treasures, once apply it personally and the full blaze of the gems of truth fall on the astonished eye. It is precious, and now is the due time to use it. It has never been given to man before, as it is to-day. Busy hands are distributing it, hands animated by hearts full of love, overflowing with love, the love of Christ; by which I mean not only our love for Christ, but more especially that from which it springs, Christ's love to us. This is the most priceless jewel of the whole collection. The key is called "THE PLAN OF THE AGES."

If we have been accustomed to consider that the offer of salvation and the means of attaining it have been the same in extent in

all ages, I think a little consideration will show that this is not so; but that a system of progression both in favor and knowledge has been pursued, though our attention may not have been particularly drawn to it. And although it may seem to us, that 6,000 years is a long time to have passed, to arrive even at the limited knowledge which the world possesses; we must remember that "a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." The ages divide themselves into that before the flood, the patriarchal, Jewish, gospel, and millennial ages. With the idea in view that the Bible is one grand systematic revelation of God and his love through Christ, little more than a glance seems required to seize the idea of the glorious plan whereby in due time "the knowledge of God shall cover the earth as the waters cover the sea," till "all the kindreds of the earth shall be blessed." In the patriarchal age but few were enlightened; the Jewish age saw a nation with laws and ceremonies typifying the good things to follow, and it was not till the end of the Jewish age, 4,000 years having passed, that, in due time Christ died for the ungodly. The accuracy with which due seasons are observed may be noticed here, in, "Then they sought to take Him, and no one laid hands on Him, because his hour had not yet arrived." In the present gospel age when the body of Christ is being completed in the building up of its members, the world at large still awaits the advent at the millennium, of the King of kings and the saints united to Him as the bride. This will be the compelling power which acting through the agency of the Jewish nation restored to its own land and converted to Christ, shall distribute the streams of living waters among all nations; and whosoever shall call upon the name of the Lord shall be saved. The church will then be free from those divisions and flaws to which the unbeliever points as standing proof of its weakness.

Why did not these Chinese, etc., call upon Him then? Paul clearly says, "Faith cometh by hearing." How could they call on Him without belief, how believe without hearing, how hear without preaching, how preach without the word is sent to them? What a burden we cast on God, what a reproach, when we say they are not elected to salvation, whereas it is clearly stated that want of having the gospel preached to them is the fault. Oh, there is glorious tidings for the world, but it does not consist in the doctrine of an arbitrary election; quite the contrary, it consists in an overflowing of love immeasurable from east to west, unbounded in height and depth. "Oh the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments and his ways past tracing out." The grain of mustard seed must grow and spread, the portion of leaven must leaven finally the three measures of meal. Soon this Babylon of doctrine must fall. The angel is flying in mid-heaven having an eternal gospel to proclaim to them that dwell on the earth, to every nation, tribe, tongue, and people. Give glory to God, the hour of His judgment is come, worship the Creator. Let the heavens rejoice and let the earth be glad—for He cometh to judge the earth, with righteousness and truth.

It is comforting to find it admitted that "*the doctrine* [of election] *is peculiarly hard to understand,*" that "*we have no eyes to see it fully, no line to fathom it,*" that "*no part of the Christian religion has been so much disputed and rejected.*" For a very good reason, it simply won't bear examination. He says, "*None has called forth so much of that enmity against God which is the grand mark of the carnal mind.*" It calls forth enmity certainly, but not against our just and loving Creator, God forbid, but against such a doctrine, which our consciences instinctively reject as contrary to the whole tenor of Scripture. He says, "*Thousands of so called Christians profess to believe the atonement, salvation by grace, and justification by faith, and yet refuse to look at the doctrine of Election.*" I say: Thousands of Christians do believe in the atonement, salvation by grace, and justification by faith. "This is the will of my Father, that every one that beholdeth the Son, and believeth on Him should have eternal life." (May we behold Him aright that we may believe.) Being thus saved, they properly refuse to look at the doctrine of limitations, or such an election as here described. What then do we mean? Has God no election? There are eleven verses quoted in the pamphlet which we will admit prove that He has. But look at them. The first is "*For the elect's sake the days shall be shortened.*" Does this prove that these elected ones are finally saved to the exclusion of others? No, it merely states that His disciples in Jerusalem shall have an opportunity of escaping to the mountains before or during the siege. The same with all the others, no exclusive privilege of final salvation is stated in any of them. 2. "*If it were possible they should deceive even the elect.*" I am afraid some of the elect are deceived now, though not perhaps by false Christs, against which this text was given as a warning. Most of these 11 verses refer to the early Christian

Church, who were indeed elect; but it is not only these who are suffered to escape dangers, who remain undeceived by false doctrines, who are gathered by the angels in the harvest, who are avenged, justified, glorified, freed from false charges, chosen through grace; but this election, this Church of chosen ones, is to-day still open to receive additions; and all who have accepted, or may at any future time accept Christ as their Saviour, and will devote themselves to Him, may enjoy these marks of favor. He has issued his world-wide invitations; they only need acceptance. Here is one: "COME, and he that heareth let him say come, and he that is athirst LET HIM COME, he that will, LET HIM TAKE THE WATER OF LIFE FREELY."

May there not be a germ of life immortal in every man, though we are naturally and hereditarily dead in trespasses and sins, that only needs coming in close contact with the warmth of the gospel love to develop children begotten of the Spirit? As to distorting the doctrine of Election and Christian theology suffering thereby, it is this already distorted doctrine by which it suffers. There is many a disease of soul, perhaps, but I should doubt if there are many men, as this pamphlet supposes, who are so imbued with this distorted doctrine as to say, "*I am not one of God's elect; Religion for me is useless.*" If there are it shows the mischief done. Or "*I am one of God's elect; I can act as I please.*" But the pamphlet goes on to say, "*The Bible everywhere addresses men as free agents, as beings accountable to God, and not as mere logs, and bricks and stones.*" But if this doctrine of election is thus insisted on, it is a farce to call us free agents, for we are after all mere logs cast into the stream of destruction. Again, "*Everywhere in Scripture it is a leading principle that man can lose his own soul.*" I may add "Everywhere in Scripture it is a leading principle that man can save his soul alive." In a word, the number of the elected is a quantity capable of accretion or of diminution. Cast away then, these destroying doubts of election, and come to the wide stretched arms of the Saviour of the World. Hear His invitation, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Who so weary and heavy laden as the sinner?

> "We come to Thee, dear Saviour,
> It is love that makes us come,
> We are CERTAIN of our welcome
> Of our Father's welcome home."

Who would prefer "There's a doubt about our welcome." I do not say that this is the doctrine of the Church of England, though this is how the pamphlet reads. All I can say is, if it be the doctrine of the Church of England, the hearts and minds of many of its members must be a good deal better than their creed.

Further on he says, "*I wish to make allowance for the lasting effect of early prejudices.*" Early prejudices are indeed most potent factors in a man's opinion. Taken in a wide and general view, why are we Protestants? Because we are descended from Protestants. Why Roman Catholics? why dissenters? why heathen Chinese? Because we have been placed in these circumstances, and we could hardly be otherwise. But he who denies this doctrine of exclusive election is often he who has grace and light to break away from it, he who opposes and gives up his early prejudices; and I should doubt if many adopt it, who have been accustomed to freer tenets. That it is full of sweet, pleasant, and unspeakable comfort to godly persons, (while it certainly is not to others,) is a monopolizing idea, to which all will not be prepared to subscribe. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left."

Again, "*The last judgment will abundantly prove that it is not the want of God's election so much as laziness, the love of sin, unbelief, and unwillingness to come to Christ, that ruined the souls that are lost.*" Look at those words "*so much as*" it does not say "but." It really means that though some are lost through love of sin, etc., some are lost for want of election. "*For another thing the doctrine of election was never meant to prevent the fullest, freest offer of salvation to every sinner.*" I should hope not, for the last commission was "Go ye into all the world and preach the gospel to the whole creation." "*To every unconverted soul without exception we ought to say, God loves you and Christ has died for you.*" This is not so, we have no right to say it, if God loves only the elect. For I suppose we can hardly call that love which of sovereign will, leaves a man non-elected, which results in ruin of soul. To be consistent we should say, "God loves some of you and Christ has died for some of you, but it is impossible for us to tell which of you it is, so you had better all strive to follow Him, in the hope that you may chance to be the elected ones." This doctrine of limitations is a poor one to hold up just at the time when of all others it seems necessary to spread the gospel as it has never been spread before, and I can only humbly pray that this little effort to prove that heaven's gates are open to all,

may be followed up by others. If successful in a single instance in delivering a heart from bondage, we shall be amply repaid, and give God the glory.

The dolorous theme goes on, *"To tell us that none will hear and be saved except God's elect, is quite needless. We know it very well. We will invite all, in the firm belief that the invitation will do good to some. We will prophesy to the dry bones if God commands us."* Ezekiel's trumpet has not this uncertain sound. Hear the sonorous blast of "Thus saith the Lord God, Behold I will cause breath to enter into you and ye SHALL live, Oh my people, ye SHALL know that I am the Lord." The pamphlet concludes with personal application and we are entreated *"not to refuse this doctrine of election, merely because it is high, mysterious and hard to be understood. We must not reject a truth of Scripture merely because we do not like it, etc."* We do not refuse the doctrine offered in this pamphlet for any such reasons, but because it is plainly contrary to the whole tenor of Scripture. *"What do we gain by refusing it?"* A cleansing of the sanctuary of truth from what we believe to be a most discouraging error. *"Do those who hold election narrow the way to heaven?"* Certainly, that is if they preach it, as well as hold it. The preaching of this sort of election with a view to conversion of sinners would, I should think, meet with but poor success, for it is a hap-hazard offer. "As God is true, our word toward you was not yea and nay. For all the promises of God in Him are yea and in Him amen, unto the glory of God by us." Here is another invitation and promise for you. "Enter into His gates with thanksgiving and into His courts with praise. Be thankful unto him, and bless his name. For the Lord is good, his mercy is everlasting. "Thy gates shall be open continually, they shall not be shut day nor night."

The opponents of election maintain that none will be saved except those who repent and believe. Well. The advocates of election say just the same." But with this important addition, that we are here told, that God has limited the extent of repentance and belief. *"The opponents of election proclaim loudly that none but holy people go to heaven. Well the advocates of election proclaim the same doctrine just as loudly."* I fail to see the argument for election. *"What then I ask once more is gained by denying the truth of election?"* I answer, this is gained that, "WHOSOEVER WILL, let him take the water of life freely," can be read as a truth and used as a fact, and that with that "yea and amen" fact clasped to one's heart, we can stand before the throne (not in our own strength) and say, "away with your hard to be understood doctrine, none can come between us and our Maker." Listen to the heavenly music of "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat: yea, come, buy wine and milk without money and without price." "Let the wicked forsake his way (it does not say the wicked elect) and the unrighteous man his thoughts, and let him return unto the Lord, and he WILL have mercy upon him, and to our God, for he WILL abundantly pardon. For my thoughts are not as your thoughts, neither are your ways my ways saith the Lord." Paul's reiterated assertions of the free gift coming unto all men to justification of life, will occur to all, and the parable of the guests at the marriage where the difficulty was, not that they wanted to come but were not permitted, because not asked (elected); but that though pressed, they would not come, and the guests had to be brought in almost by force. One was cast out, but it was through failing to supply himself with a necessary that stood open to all.

"And yet while nothing is gained, a great deal of comfort seems to be lost. It is cold comfort to be told that God never thought on me, before I repented and believed." Who said it? Not an opponent of arbitrary election I should think. God cares for all. His eyes are over all His works. He sends His rain on the just and the unjust. Mark, He sends it, it does not come of itself. *"But to know and feel that God had purposes of mercy toward me before the foundation of the world, and that all the work of grace in my heart is the result of an everlasting covenant and an eternal election is a thought full of sweet and unspeakable consolation."* Perhaps; it sounds slightly egotistical; to some it would seem preferable to take the lower room and say Christ gave Himself a ransom for the whole world and therefore for me. I can lay claim to no special gift, but I take thine offers to be true and come to a throne of abounding grace with full confidence in thy promises.

Paragraph 2d in the personal application contains very good advice, I admit. *"Let a man begin with repentance towards God, and faith towards our Lord Jesus Christ,"* but to add *"and so work his way towards election"* is yielding the point, and I accept it. *"Let him attend first to the plain marks of an elect man and never rest till these marks are his own."* Yes, but let him choose for his pattern not any doctrinally elected man, but rather the chief Corner Stone, elect, precious, that is laid in Zion; and he that believeth on Him shall not be put to shame.

Here is a summary of the three invitations I have mentioned (there are plenty more). The gates of eternal life are now wide open. If you are weary and heavy laden with sin, all you have to do is just to come and take the water of life freely, for nothing, and you will enter into His gates with praise. I may perhaps put it thus: All you who hear the message are by God's mercy called, and if you will obey the call you will become of the number of the elect. But to say "*God has been pleased from all eternity to choose certain men and women whom He has decreed to save, and none are finally saved except those thus chosen,*" is to my mind to turn the doctrine of election topsy-turvy. Is it not also setting the Father in opposition to the Son? Was our Saviour the express image of His Father's person or no? In the Epistle to the Hebrews His exact identity of character with the Father is forcibly insisted on, let alone His own declaration, "I and my Father are one." In our Saviour's life on earth, what proof of destructive election have we? Does He come to call the righteous? no, but sinners to repentance. The elect James and John inquire if they shall call down fire from heaven to consume the Samaritans, but, though elect, they have mistaken the gospel spirit "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." This may recall Jonah's disappointment because God was more merciful to Ninevah than he expected or wished. Christ prays for His enemies when expiring on the cross. Will His prayer of mercy be answered? Zechariah responds, "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn for Him as one mourneth for his only son." "Then shall all the tribes of the earth mourn." Have we not reason then to be overpowered with joy at the thought of the nearness of such a time of grace as is promised in the millennial days? And are the saints, the elect, to congratulate themselves on an exclusive election? Do they not know why they are chosen? For no personal merit, for no personal salvation even, but to be joined to Christ, to judge the world in righteousness, and to be a blessing to others. There are many proofs now-a-days that they must soon enter upon this glorious work; may we not anticipate it, doing what we can to encourage all to come to the Fountain that is opened for sin and uncleanness. This view of the systematic unfolding of the love of God as shown in the salvation of man, more than encourages the belief that all those who have died without an opportunity of hearing of their Saviour, will yet have that opportunity afforded them, since if we truly believe in the all-embracing love of God, we cannot consistently uphold the election to destruction of the ignorant who have never even heard of Him.

Lastly, I will say, that in writing these few pages, I have not, I trust, been moved by a spirit of contention, but by a sincere desire that those who have been cast down by this doctrine of election may "find rest from their sorrow and from their fear, and from the hard bondage wherein they have been made to serve."

B. ENGLAND.

PROPHESY AGAIN..

TURN to and read Rev. x. In it you will find a time proclamation concerning the closing of the gospel age, or "the mystery of God," at the opening of the sounding of the seventh trumpet. That the coming of Christ is connected with this scene seems clear from Paul's statement that "the trumpet shall sound and the dead shall be raised," etc.—1. Cor. xv. That the "last trumpet" mentioned by Paul and "the seventh" or last mentioned by John are identical is evident because the reward of the saints is mentioned in connection with each.—Comp. 1 Cor. xv. 52; 1. Thess. iv. 16; and Rev. xi. 15-18. These may also show that the time proclamation of the angel or messenger of Rev. x. is an *advent message.*

That there has been a great awakening and time proclamation, in the past generation, in reference to the Lord's coming is too well known to require proof. There has been a great reproach attached to it, partly on account of its mistakes, and partly because of ignorance of its facts. Whether true or false, however, such a proclamation has been made. And it does not become intelligent Christians to condemn without a good reason. We should learn to discriminate between the good and the evil in any movement.

We are free to confess faith in the Providential character and location of the movement; while believing that its principal errors were as to the manner and object of our Lord's coming. Its truths were found in the prophecies, including its framework—the prophetic periods. (See DAY DAWN). Its errors had a traditional basis. As to those who would object by saying, "The *time* was wrong, and at some future time, either near or remote, the Lord will come, the dead will be raised and the earth burned as tradition

has pictured them," we would say the fact that this great prophetic movement is so largely in the past is against them. On this even their own interest and light found their base. Then that the light is becoming so clear from the Bible that the traditional ideas of these great events were wrong, is good evidence that the time for such light has come. Christ comes to bless the nations, to save the world, by destroying its curse.

As to the identity of this movement with that of Rev. x. let it be observed that the angel's message was given from a "little book open." From the nature of the message, it must have been the book of prophecy relating to such subjects. This is not left to inference, however, for it is said, "As he hath declared unto his servants the prophets."—Verse 7. This modern movement was the result of prophetic study, and claimed to be from the opening of the previously sealed book of Dan. xii. The angel said, "Shut up the words and seal the book, even until the time of the end" (beginning at A. D. 1798, when the Papal power was broken, as a result of the French Revolution), "many shall run to and fro, and knowledge shall be increased." Read Dan. xii. and see that the subject under consideration was the standing up of Michael, the deliverance of Daniel's people, the Jews, and the resurrection. Now in this century amidst the wonderful increase of knowledge on all subjects, these themes of prophecy have been very prominent. And so far as relates to the Jews, whose restoration must be a natural event, the facts are already confirming the application.

If this modern awakening and its results are not identical with those of the prophecy, it must be done over again sometime, and we aver that the very prejudice caused by this one makes it year by year less likely to be reproduced.

"But then," it is urged, "disappointment after disappointment has come in this modern movement." True; and we urge even this as an evidence in its favor. Notice, while eating the book it was "sweet," but after it was eaten it was "bitter." This transition from sweet experience to a bitter sequel, is surely a disappointment. And let it be observed that the "bitter" must succeed the "sweet" in order to prepare for the following announcement of the angel,—"Thou must prophesy again, before many peoples and nations and tongues and kings."—Verse 11. This seems like a transfer from a comparatively small and special movement to a world-wide proclamation. This is precisely the experience of all who have been in this special modern movement, (whatever may be said of other Christians) who can now see the glorious light as to the salvation of the world. And many are unconsciously swelling the ranks of the new movement, which is opening toward the world of mankind the grand message that Jesus is the Saviour of the World.

This has been explained in the past thus: the eating of the book was the searching of the prophecies previous to 1844; the "sweet" was the expectation of deliverance at the Lord's coming; the "bitter" was the darkness of disappointment; and the prophecying again was the proclamation of another time.

There are two points which seem fatal to such an application: 1. The digestion of truth may bring bitterness, but not darkness, as came with that disappointment. "While the bridegroom tarried, they all slumbered and slept." "They that sleep, sleep in the night"—darkness. 2. The new time movements were always a narrowing down to fewer and fewer, instead of being a world-wide expansion, as indicated in the prophecy. And we venture to say that on no basis has any time movement been limited to two parts. They have been sliding along and have been prophesying again too often.

Now our position is that it requires all the parts of the past movement to constitute the eating of the book; that the universal expectation of a bodily escape from death, and a physical translation, has been the "sweet" hope. Death is a matter of dread to the animal man; and the great thought has been "Oh when will Jesus come, and take us out of this trouble, changing us to immortality without dying." It tended to selfishness, rather than to an expansion of mind as to God's plan of salvation for the world. The "bitter" comes from digesting the truth that "We shall not all *sleep*." We learn that it does not say "We shall not all *die*." A too gross view of man led to ignore (not only the extreme view of a natural immortality, but also) the *truth* as revealed by Paul, about the "inner man," which he declares dwells *in* this earthly house, was to be "unclothed" at death, and after sleeping till Christ comes, to be "clothed upon" with a new and spiritual body. The "sleep," or waiting in the "unclothed" state was necessary while our High Priest was preparing the stones for the building, but when a sufficient number were ready for organization in the heavens, then "Blessed are the dead that die in the Lord from HENCEFORTH, yea saith the Spirit, they shall rest from their labors, and their works shall

follow them."—Rev. xiv. 13. This has not always been true or the "henceforth" would not be needed. The "rest" here is the "rest that remaineth," and not the rest in the ground, for a good man's works never followed him into the ground. From the time of the Lord's readiness to receive them to Himself instead of the "inner man" being "unclothed" and sleeping in Jesus, from the time of the dissolution of the "earthly house" he is at once "clothed upon" and enters the immortal condition, a state in which "the spirits of just men are made perfect" with spiritual bodies.

While all this has come by digestion, as a fullness of light, instead of darkness, yet to our animal nature it is "bitter." But as the greatness of the plan opens more and more to our view, we are led to say that death, mere physical death seems less and less to those now in the Lord; and doubtless, as the time comes for each to cross over the river it will appear as one said, "Only a little brook."

Now we have reached by this path of first the "sweet," followed by the "bitter," where we no longer need to be selfishly inquiring, "When shall *we* escape from the toils of this life?" or "What position shall *we* have in glory?" But we know it will be in God's time, and our position will be what we are fitted for. And our hearts are full of God's love and plan for mankind; and the great question is "How shall we most effectually proclaim the glad tidings to the world?"

AN objection to our view of translation, as expressed in this paper, is urged from the fact that Elijah the type was translated away bodily. Now the question is simply whether we are to be translated into the kingdom with a natural body or a spiritual one. We understand that Elijah was a type of the "inner man," and not of the "outward man" that perishes, and that the natural translation was also a type. Types are always natural, as they must be, but the antitypes are always on the higher plane. Though the outward man perishes yet the inward man, which has been begotten by the word of truth, is fed and renewed day by day. We need to learn to think of man from God's side, who looks at the heart, and not on the outward form or appearance.

THE WORD OF GOD.

NO ONE has ever yet seen the Word of God. It is a unit, and is hid in a latent condition in the Bible. Its full development will not be till He shall have delivered up the kingdom into the hands of God. It were not Divine could human language give it utterance. The word of a man refers to his general character, that which comes nearest to being his actual self of any attribute.

The Word, which is also called God (John i. 1.) was sent forth in the beginning to give through its versatile power an expression of God. He says, "My word shall not return unto me void, but it shall accomplish that where unto it is sent." Through its agency light sprang into being. By its power the starry heavens, that exhaust our wonder and confound our praise, were unfolded. And, although, they, uttering speech day and night, declare the glory of God, yet not through them is God completely expressed; not there is the mission of that wonderful Word accomplished. The creation of receptive, intelligent beings is a step further to the grand end. A waiting audience is thus prepared that will listen till its Maker's thought is known. Then began the Word of God to be clothed in earthly form. Not words alone are its cover. Types, histories, Divine dramas, biographies, aid its formation. Whoever among men had ears to hear it began to be themselves transformed into a manifestation of God. At length, in due time, the Word was made flesh and dwelt among us. In one Man was concentrated all the infinite power and unsearchable wealth, all the fullness of the Godhead bodily. A solution thus is reached. God is expressed. One whom we may call brother has brought the language down to us, and knowing our language, is able to teach it to us. How short His earthly life! How infinite its results! The everliving irrepressible Word worked out a fitter abode and reascended to God, enriched by the possession of manhood. But there was left on earth, in characters that can never be effaced the message, that, illustrated and experienced has in it most of God; the message God is Love. And men have caught up the refrain. They have partaken of the Truth. Its power is lifting them up into the condition of their Head. God Himself, manifested through the Word made flesh, is to be unfolded and developed in humanity. The Word, finding material things inadequate to its purpose, is coining a language whose alphabet consists of human beings transformed into God's image, and whose complete expression is the New Jerusalem, built on the foundation of the Apostles and Prophets, Jesus Christ being the Chief Corner Stone. L. A. A.

CHRIST, our royal Priest, rules to bless; hence loyalty secures our highest good.

THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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RECONCILIATION.

THE importance of being reconciled to God *now* is not lessened by the fact that by His plan of the ages He will "reconcile all things unto Himself."—Col. i. 20. It is rather intensified. If it will ever be a good thing to be in harmony with God it is so now. He that puts it off with the idea that he is "sure to be saved sometime,"—if any such there be—shows that he has a very wrong idea of salvation. He may labor under the impression that to be lost is to go to endless torments or endless death. Whereas to be lost is to be out of harmony with God and his own highest good,—and he is lost now. He that *realizes* this fully, and knows that Christ as God's Shepherd is determined "to seek and save the lost," that is, to bring him into harmony with God, and therefore to his own greatest good, *cannot* postpone his submission, unless the good-news has lost its saving power. Friendship with God is the basis of the purest and highest rational enjoyment. The relation of Creator and creature, as Father and son, insures peace, harmony and happiness. None can doubt that the infinite Creator intended the enjoyment of His creatures. The right to govern, coupled with wisdom and love, necessarily belongs to the Author of our being. Then harmony, and our highest good, require hearty obedience on our part. The true relation between God and His creatures,—He to govern and bless, they to obey and enjoy—is the eternal law of right, the fitness of things. Sin broke this law of harmony, the tie of true friendship between God and man. The tie broken, God's favor—the legitimate result of obedience—was lost, and man became an estranged wanderer. Having lost his balance, and the guidance of his Father's hand, he soon became depraved, perverted, carnal, sensual, devilish. Instead of the will of the Creator, man in his blindness made *self*-will supreme—the guiding power. Hence sin has not only set man against God, but also man against his fellows. And, Oh! what a train of horrors has followed this misrule. Strife, war, rapine, murder, and every other form of crime are the results. One small act could break the tie, and then, by the very nature and force of sin, it generated all the crimes and sorrows in the calendar of human experience. Oh! how sad and terrible the fact that all the race were lost; lost from God's favor, from home, from honor, from right, from truth, from benevolence and love. Their terrible opposites have been their sad inheritance and experience. Proof that man is lost may be seen in the dark groping of the nations in respect to government. The favor of God, enjoyed in a state of harmony, is the true *life* of man; the opposite, the result of sin, is death. There is a death far more terrible than the physical, which is but "the shadow."—Job x. 21. "To be carnally minded is death, (a state of enmity); but to be spiritually minded is life and peace."—Rom. viii. 6. This is the *inspired* definition of life and death.

From this definition and these facts, we may gain a better and more Biblical view of what it is to be "lost" and "saved," than from the teachings of so-called "theology." Man has been and is lost on account of sin; to be saved is to be recovered from sin and its effects. Man lost, is the enemy of both God and man. Man saved becomes the friend of both God and man. The moral relation, that is the relation toward man, is determined by the state or relation of the soul toward

God. The true life of the man is, as we have seen, to be spiritual; morals or works, are like the beautiful leaves and fruit by which the inner life is manifested. Leaves do not make the tree: neither do works save, or make the man spiritually alive; but both leaves and works are evidences of life, and the tree or the man without them soon dies, that is, in the man's case, he loses his spirituality. "If ye live after the flesh ye shall die: but if ye through the Spirit (the indwelling life of God) do mortify (kill) the deeds of the body, ye shall (continue to) live."

Let it be understood that while we do not believe nor teach that salvation is only moral, we do hold that morality is of great value to society, is important as an index of character, and that a man can be in a saved state and yet live an immoral life is a moral impossibility. The basis of all true morality is the indwelling of the Spirit of Christ. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith(-fulness), meekness, temperance: against such there is no law."—Gal. v. 22, 23. Then if he who bears such fruit has no law against him, he is a saved man, that is, he is no longer condemned, for "There is *now* no condemnation to them that are in Christ Jesus, (He in us, or we in Him) who walk not after the flesh but after (the law of) the Spirit."—Rom. viii. 1. A sinner saved is like the prodigal who had wasted his substance with riotous living; but having been reconciled to his father it could be said of him, in harmony with the inspired definition of life and death, "This thy brother was dead and is alive again; was lost and is found."—Luke xv. 32.

To be found, made alive, saved or reconciled, all mean the same thing in Bible usage. Whatever induces or persuades man to be reconciled to God, is God's saving power. Some men seem to have a great deal of confidence in some kind of bad, fearfully bad news, as a means of driving men to repentance and reconciliation, and so because we do not preach or hold before men the doctrine of endless suffering, they fear we are encouraging men to continue in sin and enmity against God. Some who have lost confidence in the threatening of endless torments as a means of bringing men to love God, are yet fearful that we are encouraging men to continue in sin, or to put off being reconciled to God, because we do not proclaim the annihilation of at least a few of God's creatures. We agree that it would be less horrible to think of God annihilating His creatures, than of His preserving them in endless torture. We have tried to show in former articles that neither view is scriptural, when the plan of the ages is taken into account. Of course they appear scriptural to their advocates by the isolated application of scripture, without that plan. But now our purpose is to deal with the probable effect of such preaching, as we are charged with hindering reconciliation by preaching too good news. It seems to us that Paul had no confidence in the preaching of *bad* news as a means of reconciliation, when he declared that the *good* news is the power of God unto salvation. Who can conceive the idea of a man being reconciled to God, caused to love Him, brought into harmony with Him, induced to serve Him with hearty affection because He will either torment or annihilate him if he does not yield? A man may be awakened through fear, or he may yield external obedience through fear, and thousands may have seemed to be saved because they were brought into the churches by such influences, but that a man can be made to *love* God through fear of punishment is inconceivable. And the heart truly reconciled to God loves Him, loves His ways, loves His government. The apostle John gives the key to this reconciliation, "We love Him because He first loved us."

To cease from open rebellion is all a human government might ask, but God conquers His enemies through love, and makes them His friends. He heaps "coals of fire" on their heads, and is "not overcome of evil, but overcomes evil with good." That this *is* the Lord's method of dealing with His enemies is evident because He recommends it to us. He knows the power of love, hence He says, "Be ye followers of God as dear children, and walk in love, as Christ also loved you."

What evidence is there that the proclamation that "Christ is the Saviour of the world" and that "He will have all men to be saved" hinders men from being reconciled? Men holding other views may be fearful of such a result, but we think it only exists in their imagination. Why do not all who believe in eternal torment become reconciled to God? Why is there so little awakening to righteousness under the preaching of that terrible dogma? It seems as if the more vividly it could be presented, the more completely it would prevent men from loving God. Men do not seem to hasten to come to God under the preaching of annihilation. Is there any real evidence that those believing the view advocated in THE WORLD'S HOPE are more careless or indifferent to God's claims than others? We have seen no such evidence. We think all who really understand and believe the view we advocate are

lovers of God and their fellow men. If there are any who claim to be in sympathy, and are inclined to postpone their personal salvation, we think it is because of a partial view, or the influence of former teaching. We must still believe that a full "gospel is the power of God unto salvation to *every* one that believeth."

We do not ignore punishment. It is in regard to the nature and object of it especially that we differ with others. In one sense sin brings its own punishment, as obedience brings its own reward. So if a man sows to the flesh, he reaps corruption. If it is a *blessing* to become reconciled to God now, as all Christians must agree, then it is a *loss* to put off the day of at-one-ment,–reconciliation. There is a feature of this subject too often overlooked, that all who are not reconciled to God in the present life, lose the crown and glory that belong to the millennial or age-lasting kingdom of Christ. The reconciled and faithful ones of ages past are to "live and reign with Christ a thousand years." All others are to be "punished with age-lasting *(aionios)* destruction from the presence of the Lord and from the glory of His power," and hence from the nature of the case "live not again till the thousand years are ended," even if Rev. xx. 5. be an interpolation as some claim. The *idea* is taught elsewhere, if not in the same words. The loss of a share in this reign of Christ is not only great, but *irrecoverable,* and in this sense is an endless punishment. If any are disposed to make light of the idea of one thousand years' imprisonment, and loss of a share in Christ's work in conquering the nations, we would suggest that it is a much longer period than most men have *realized* in their most vivid mental pictures of eternity. To realize the length of so long a time is simply impossible.

We value the present joys of communion and oneness with God. We appreciate the attraction of His love. We rejoice in hope of millennial glory not only for its safety, but for the power it will give to bless others. If others do not feel such drawings, we have little hope of their coming into harmony with God and man through fear of *any* kind of punishment. Meanwhile it is ours, and we enjoy the privilege, to sound the trump of universal jubilee.

How can the mother, who has labored and prayed for the salvation of her child, be *rewarded according to her works* unless her child is sure to be saved?

WE HAVE FOUND THE MESSIAH.

JOHN i. 41.

AND when He says He is anointed to preach good tidings to the poor and proclaim release to the captives, why do not all bear Him witness, and wonder at the gracious words that proceed from His mouth? Why, but because the churches have thrown a veil of error over Him and exhibit Him in the unattractive aspect of a Ruler partial to a small portion of the human race, predestinating them to salvation, but allowing the greater part to go to destruction, and consigning them to an everlasting punishment totally disproportionate to the offense, on the plan they lay down.

Let anyone but consider their propositions with sufficient attention, and the result may be infidelity or atheism, but let him look into THE BOOK for himself and be guided by the Word, and he will find that admixture with heathen philosophy and Romish perversions has so falsified the teaching, that it can only be indifference, or the habit of taking for granted what one has always been accustomed to hear, that has allowed him so long to countenance their doctrines. Man has been invested by them with an immortality he never possessed, and which is to be found *only* in union with Christ the Life-giver. John vi. should suffice to settle that point, and as to predestination according to their view, fancy for one moment reading 2. Cor. v. 19, "God was in Christ reconciling the *elect* (instead of reconciling the WORLD) unto himself." We are convinced that a patient examination of the Book under divine guidance (to be had for the seeking) will reveal that "God *is* Love," and that there is no partiality with God. Search and discover for yourself the "Plan of the Ages" which He has formed for Christ the Rock of the Ages, and the plan of the world's salvation. Apply them, the one to the other, like the triangles in Euclid i. iv. and you will find they coincide, and that the base lines do not inclose a space. That God has purposed to save mankind by Jesus Christ systematically in the course of the ages, and that there will be no such failure in His work when completed as you may have anticipated. Nay, failure with God is impossible, and that is just why salvation covers and coincides with the Plan of the Ages. Look into Eph. iii. and see with Paul the unsearchable riches of Christ, "the mystery which from all ages hath been hid in God, who created all things;" and in Chap. i. see that in the fullness of the appointed times HE HAS PURPOSED (will He fail?) TO GATHER TOGETHER IN ONE ALL THINGS IN

CHRIST. His arm is not shortened that it cannot save, nor will it ever be,—the same yesterday, to-day, and forever. Look at Isaiah xlix. 6. God says to Christ, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

"Come out of her my people," is a cry that has been heard before, and now it comes to you, examine and see if there is no responsive echo in your heart. *As at the Reformation multitudes revolted from Popery, to the advantage of their souls and their countries, so hereafter the faithful followers of Christ ought, and shall break off every connection with it, and shall be God's instruments for ruining its power.*—(Brown's Self-interpreting Bible). "Go ye forth of Babylon—with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye the Lord hath redeemed his servant Jacob."—Isa. xlviii. 20. Babylon is always a type of error, no matter whether Romish or otherwise, and surely such teachings of the churches of the present day are confusion, and so the call is made to come out of their false teachings. (I do not say to leave the community you may happen to belong to.) See Jeremiah l.—"In those days saith the Lord, they shall ask the way to Zion, saying, Come and let us join ourselves to the Lord in a perpetual covenant. My people have been lost sheep. Their shepherds have caused them to stray."

Paul says in Galatians, "It is a good thing to be zealously affected in a good cause." Now, we pray you, not only to come out of these errors, but when delivered from their captivity, enlist yourself in the work so many are now engaging in, of "making known the manifold wisdom of God according to the purpose of the Ages which He purposed in Christ Jesus our Lord." *"This is the Catholic faith which except you keep whole without doubt you shall perish everlastingly,"* is an empty threat when you shall have embraced the glorious liberty of the "good tidings" that "God was in Christ reconciling the world to Himself;" and when you can see that as man fell representatively in Adam, so he is also raised representatively in Christ. "As in Adam all die, even so in Christ shall all be made alive." Nay, man is not fully created till he *is* raised in Christ, which work will be completed in the seventh day. To gather all things in Christ is God's purpose, it is no use man's saying it is not, and the ages and man's course through them, including the fall, are but steps to perfection, all foreseen, allowed and arranged of infinite wisdom to show forth His glory. The new creation is *the* creation, and Christ Jesus is the beginning of the Creation of God (as regards His exalted manhood) and all we must follow our Representative. We *must* be born again. B. ENGLAND.

FORTY YEARS.

ONE of the proofs (?) that the Lord will come this year, as offered by a certain writer, is that as Israel were forty years from the time of leaving Egypt until they crossed Jordan into Canaan, so he claims the Adventists left spiritual Egypt in 1843, and, having been forty years in the advent movement, will cross over into spiritual Canaan this year, 1883, thus making the forty years in the wilderness a pattern of the duration of the advent movement. The fact that two points in this year to which he led his readers have already passed, does not, he says, discourage him, but his faith increases as the time passes. Whatever value there may be in the other evidences he presents it seems clear to us that whatever faith is based on the forty year idea, will be proved vain. There are several points that appear to show the weakness of such an application, though it is probable that some of his readers will not be convinced until the time passes without bringing them to what they expect. We are confident it will so pass, as they are expecting the physical restitution of the outward man that must perish, rather than the perfecting of the inward man, which "though the outward man perish is renewed day by day."—2. Cor. iv. 16. This one simple fact shows that the writer mentioned and Paul do not agree.

There is positive proof that the forty years in the wilderness was not intended to be a pattern of the duration of the advent movement, in the fact that the advent movement, commonly known as the Millerite movement, began from ten to fifteen years before 1843. If that was the coming out of "spiritual Egypt," and the journey was to be forty years, "spiritual Canaan" should have been reached ten or fifteen years ago. It is hard to understand how the writer referred to can have overlooked this weak point in his position, for he himself was one of the preachers in that movement. Besides this he has often, in his public teachings and writings, shown that the Miller movement began about 1828, and, though small at first, gradually increased in power, and received great impetus in 1840 by the concession of Turkey

to the Powers of Europe in that year, which had been anticipated by one of the preachers in the movement, and published in 1838. Instead of starting on a journey in 1843, that was where they expected it would end in the coming of the Lord, and where it did end in disappointment and darkness, "For while the bridegroom tarried they all slumbered and slept."

A man who can overlook such facts, and build on such an application, *may* be mistaken on some other points. He should not be trusted as almost infallibly led of the Spirit. But let each idea advanced be subjected to scriptural criticism, that it may stand or fall on its own merits. Instead of being followers of any man, "Be ye followers of God, as dear children."

There seems to be a better reason for looking on the forty years in the wilderness, as foreshadowing the whole gospel dispensation, instead of being a shadow of *any* mere forty years. The Bible types and shadows are usually given on a much smaller scale than the things foreshadowed. Those who are familiar with the Two DISPENSATION argument will remember that the first two forties of Moses' life seem to foreshadow the Jewish and gospel dispensations. As at the end of the first forty years Moses offered himself and was rejected, and at the end of the second forty came and delivered Israel, having taken him a wife during his absence; so Jesus came at the end of the Jewish age, offered Himself to and was rejected by Israel, takes to Himself a wife during the gospel age, and at its end comes again and delivers them. For any one who sees or has seen these things to say that the forty years in the wilderness is a shadow of only forty years seems strange.

The question arises, If these two forties of Moses' life represent the Jewish and gospel ages, should not the forty in the wilderness represent the millennial age which is to follow the deliverance of Israel? It is not absolutely necessary that the whole career of any man should be held as consecutively typical, as a single event may represent all that was needed. But we will not say that there may not be some force in the question. We are convinced that the career of the church on earth does not end at the beginning of the millennium any more than does the career of Israel; and also that the final crossing into the heavenly Canaan and the final disposition of all the enemies are not due until after the millennium. It is doubtless a great mistake to think of the millennial state of the world as all peace, because the royal priesthood of the church is exalted to represent her in the heavens at the beginning of the millennium. From the full beginning of the millennial reign the whole family in heaven and earth will be one, and the manifestation of that unity will result in convincing the world.—John xvii. 21. He must reign until His enemies are subdued. The millennial reign is like that of David, a man of war, a conqueror, (the type was with carnal weapons, not so the weapons of the church) while what follows is like the reign of Solomon, the man of peace.

If this view be of any value it will prove that the leaving Egypt was a type of the deliverance out of bondage to mystic Babylon, after the Lord is *present* to deliver His people, and not of a movement to go out to meet the Lord at His coming or approach, and hence the journey that follows that deliverance cannot shed any light on the time of the Lord's approach. If there is any evidence of such a deliverance out of Babylon and the downfall of the same, that is so much proof of the presence of the Deliverer.

What has been said all favors the idea that now is the time for the leaving of bondage, as a means to the millennial success of the church. But there are some things that seem to show that in some respects at least the journey in the wilderness was a type of the journey of the church during the gospel age. This may be on the principle that the blessings and work of the gospel age are like an earnest or foretaste of those of the millennial age. Then there are also parallels or points of similarity between the ending of the Jewish and gospel ages. We will mention a few things and leave our readers to judge of their value, or to improve on our suggestions.

1. The wilderness journey commenced at the slaying of the passover. So the gospel age began at the death of Christ, our Passover.

2. The next step was that the people should all be "baptized unto Moses in the cloud and in the sea."—1. Cor. x. 2. This constituted them a body or house of servants under Moses as a servant.—Heb. iii. 2–5. So in the coming out of Jewish service into the antitype, the second step was that the new church should all be "baptized by one Spirit into one body."—1. Cor. xii. 13. This was done at Pentecost, and so established the house of sons, under Christ as a Son.—Heb. iii. 1–6.

3. Then came the giving of the law at Sinai for the house of servants. So the law for the house of sons was given through the apostles. Jesus laid stress on the apostolic teaching. "I pray not for these alone but

for them also that shall believe *through their word*."—John xvii. 20. To deny apostolic inspiration seems like denying Christ.

4. Then Israel lived on the manna or bread from heaven. So the church have lived on the spiritual bread or truth of God all the way down. It has not been confined to any one part of the age.

5. The hope of Canaan was constantly before them. So we look for "a better country" and a heavenly city; and the faithful of this age do enter the rest that remaineth at the presence of the Redeemer.

Surely enough has been said to show that the beginning, ending and experience of that forty years in the wilderness, have a far wider application than to the modern advent movement. Whoever expects the advent this year on the basis of such a limited application will not fail in disappointment.

THE DIVINITY OF CHRIST.

JESUS differed from all other men, in that He was the first begotten Son of God,—Heb. i. 6; in that He knew no sin,—1 Cor. v. 21, Isa. liii. 9; in that He forgave sin,—Luke vii. 48; in that He had power to lay down His life and take it again,—John. x. 18; in that He received worship from men and from angels, —Matt. xiv. 33, Heb. i. 6; in that He could with deliberate intention fulfill prophecy,—Matt. xxi. 2-10; and in that there is no other name given under heaven among men, whereby we must be saved.—Acts iv. 12. Any one of these seven points, alone, would establish the truth of His divinity. They all are prerogatives of the Creator.

His life, in word and deed, was a grand expression of God upon earth. Think of any mere man, however good, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest,– Matt. xi. 28; "But I say unto you that in this place is one greater than the temple,"—Matt. xii. 6; "Destroy this temple, and in three days I will raise it up."—John ii. 19; "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst,"—John vi. 35; "Before Abraham was, I am;" "I and my Father are one;" "Believe in God, believe also in me,"—John xiv. 1; or "I am the Way, the Truth, and the Life."—John xiv. 6. Other men before Him had been filled with the Spirit; but not without reason was that admission forced from His enemies, "Never man spake like this man." Either His words were blasphemous in their arrogance, or they were the utterances of a God. Thus the Jews understood them, and made them the basis of their accusations.—John xix. 7.

He did not say to those He healed, "Believe ye that *God* is able to do this," but, "Believe ye that *I* am able." "Lazarus, come forth," and he that was dead came forth,—John xi. 43; "I will, be thou clean," and immediately his leprosy was cleansed,—Matt. viii. 3, 4; "Ephphatha: be opened,"—Mark vii. 34; "Damsel, arise,"—Mark v. 41. These commands were as Godlike in their power and majesty as when God said, "Let there be light."

But no comments of ours will make His divinity apparent if it be not plain from the reading of the record itself. Christians have the privilege of seeing God in the life of Christ, and no man can say that he is the Lord, but by the power of the Holy Spirit. The clearness of our vision depends mainly upon our purity of heart.—Matt. v. 8. His disciples asked Him, "Lord, how is it that thou wilt manifest thyself to us, and not unto the world." He answered, "If a man love me, he will keep my words, and my Father will love him, and we will come unto Him and make our abode with him."—John xiv. 23. Again he says "He that hath seen me hath seen the Father."—John xiv. 9. We may as truly see Christ now, as the disciples at that time could: the seeing being simply a recognition of His character as God. In other words, if we appreciate Jesus, we will recognize God in Him.

May He anoint our eyes with eye-salve, that we may see. L. A. A.

For THE WORLD'S HOPE.

WHO IS THE ROCK?

MATT. XVI. 13-20.

I HAVE for a long time been satisfied that the view of the above text taken by many is not the correct one, but have been pooh'ed at by many friends; but the increasing light and more perfect translations confirm my view. So now I assert that GOD is the ROCK on which Jesus built His church. The Romish church has seized upon Peter as the Rock, and claimed Him as the first Pope of Rome. (It can be proved that Peter never was there.) The last words of Peter to Christ: "Thou art the Christ, the Son of the living GOD;" and Jesus says, On that Rock, (God *the Rock* of Ages.) See the following from Deut. xxxii. 15, "And he leaveth God who made Him, and dishonoreth the Rock of His salvation." Verse 18, "The Rock that begat thee thou forgettest, and neglectest God who formed thee." Psalm xviii. 1, 2, "I love

thee, Oh! Jehovah my strength. Jehovah is my Rock and my bulwark and my Deliverer; My God is my Rock, I trust in Him." Verse 31, "For who is God beside Jehovah? And who is a Rock save our God?" Psalm xxxi. 1, 2, 3, "In thee, Oh! Jehovah, I have trusted: let me not be ashamed to the age; in thy righteousness deliver me. Incline unto me thine ear; hastily deliver me. Be to me a strong Rock, for a house of bulwarks to save me. For my Rock and my bulwark art thou." Psalm xlii. 9, "I say to God my Rock, Why hast thou forgotten me?" Psalm lxi. 2, "Into a Rock higher than I thou dost lead me." Psalm lxii. 1, 2, "Only toward God is my soul silent: from Him is my salvation. Only He is my Rock and my salvation." Verse 6, 7, "Only He is my Rock and my salvation. * * The Rock of my strength." Psalm lxxi. 3, "Be to me for a Rock, a habitation to go in continually: for my Rock and my bulwark art thou." Psalm lxxxix. 26, "He (Christ) proclaimeth me, Thou art my Father, my God and the Rock of my salvation." Psalm xciv. 22, "And Jehovah is a high place for me: and my God is for a Rock, my Refuge."

These are all Young's translations. I could produce many more, but these are sufficient. And had it been seen in this light Rome could not have had the power to make the assertion she has. And now with such a Builder and Foundation who need fear?

G. PUDDEFOOT.

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[Bro. P. has made a solid scriptural argument against the assumption of Rome. If He intended to prove the Divinity of Christ he has done well. The intimation that he did not intend this is given in his use of the text; else why say that God, and not Christ, is the Rock? The New Testament makes Jesus Christ both Foundation and Builder. He says, "I will build my church;" and Paul says, "Other *Foundation* can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 11. See Acts iv. 11; 1. Pet. ii. 6, 7, 8. It is to be hoped that none will build on God as distinct from, or out of Christ, but on God in Christ.—EDITOR.]

"Cast thy bread upon the waters, for thou *shalt* find it." The weeping sower *shall* bring his sheaves. God gives no room for the doubt of success.

The zeal based on love for God and man is intensified by the fullness of the plan of salvation. The *certainty* of success is inspiring.

For the WORLD'S HOPE.

WE NEED A GUIDE.

They need a Hand—the tender youth—
To lead them on in paths of truth;
To guard them from vain pleasures fair,
To shield them from the Tempter's snare.
They need, O Lord, a friend like Thee!
Wilt Thou their Guide and Helper be?

Say not, young friend, "While life is fair,
I'll not make God and Heaven my care!
There's time enough in after years
To shed the penitential tears."
Wouldst thou for mammon use thy life?
Turn, youthful friend, from sin and strife.

This life is an uncertain thing:
Blight often kills the buds of Spring,
And Summer fruits oft withering fall
Upon the ground ere harvest's call,
While Autumn changes what remain,
And Winter can not long refrain.

But, though our earthly lives decay,
There is a star whose brilliant ray
On earth in constant beauty shines,
We near its beams as life declines;
For 'tis the hope of Heaven I mean,
The home of love and joy serene.

When sickness comes with bitter power,
And pain is felt from hour to hour,
When forms grow weak, and faint, and sore,
(Think of the pain our Saviour bore)
We need a friend to soothe and cheer,
O, blessed Jesus, be Thou near.

They need Thee, Lord, whose time-bent forms
Speak of unnumbered cares and storms:
They show that soon, whate'er we say,
Our earthly lives must pass away.
O cheer them as they near death's hour,
Uphold them by Thy mighty power.

We need Thee!—all do need Thy aid
To view aright what Thou hast made;
The fading flower, the zephyr's sigh,
Teach us that earthly pleasures die.
Lord, for that love which Thou hast shown,
O may we live for Thee alone.

—*Addie.*

The Abbe Moigno has written a preface to M. Lecointre's "Campagne de Moise pour la sortie d'Egypte," in which he advocates the formation of a joint-stock company, with the view of exploring the bottom of the Red Sea, and especially the bitter-water lakes. In a German account of the project it is described as "one of the boldest." "It is nothing less," continues the writer, "than to search the bottom of the Red Sea to discover there the proof of that great event narrated by Moses three thousand years ago. Buried in the masses of salt of the Bitter Lakes, concealed at different places by thick beds of salt, these historical remains are perhaps in a state of preservation unexpected by us." The Abbe estimates the cost of the excavations at 300,000 francs.—*Sel.*

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We invite short, carefully prepared articles on doctrinal, practical and experimental subjects within the scope of the general plan of the ages. Each writer is requested to *affirm*, and not to oppose others; and each one will be held responsible for his, or her own statements, but our columns will not be open for personal debate nor strife. We also invite questions on points not understood, which will be answered so far as possible. Nothing will be published that seems to have been written in an unkind spirit. Do not send what is doubtful in this direction. The editor reserves the right of remarks on all matter published, but his silence is not to be considered proof of consent to all ideas advanced, whether by correspondents or in selected articles.

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LET it be borne in mind that the Editor does not indorse every idea advanced by correspondents. It does not always seem best to answer every point of difference. Our readers are expected to use their senses, and to "Prove all things and hold fast the good."

SPECIAL OFFER.

TO ALL who think the circulation of DAY DAWN is doing good, and who are willing to aid by their means in sending it out, I would make this SPECIAL OFFER. If you have in mind one or more persons to whom *you* would like to *give* a book, send me their names, inclosing as much as you can spare, from fifty cents a copy, down to six cents a copy, and I will send as many as you order. Six cents is the amount of postage on a paper-covered book. I agree to devote a thousand such books to this object, and to hold them subject to such orders from the friends of the views it advocates. If you are interested, do not hesitate to send, though you are not able to pay more than the postage. I will send the cloth-bound book as a *gift* from any person, for fifty cents a copy. If you have light, regard it as a privilege, to send it to others.

WISE OR FOOLISH.

THERE are persons who claim to be the "wise virgins" of the parable of Matt. xxv., laying much stress on certain new ideas they gained in 1878, which they are pleased to call a "new supply" of oil. If they will look again at the parable, they may see that the "foolish" alone *needed* a new supply, and that they got it after the "wise" had gone in to the marriage supper. The "wise" had enough with them from the first for every emergency. We do not hold that the separation of the parable was fulfilled in 1878, but if it was, so much the worse for those who sought and found the so-called "new supply" of oil.

Will those who claim as above to be the "wise," tell us how those who believe the bridegroom had already come, could fulfill the part of the "foolish" who knew that he had not come when they went to buy. Let it be remembered that in 1878 and for some time after the "new supply" had been received, even those who claimed to be the "wise" held to the *presence* of the bridegroom. The extreme folly of preparing for, as a future event, what was then believed to to be past is only equalled by the folly of such an application of the parable. It is a

fact that we hope may soon do honest souls good that what in 1878 was called a "new supply" of oil has been discarded, or exploded (?) several times since then. Oh! that all might see the folly of *such* wisdom.

COMMUNION.

Some think "the breaking of bread" repeatedly mentioned in the New Testament, cannot mean the Lord's Supper, because the "cup" is not mentioned in connection with it. If it is not the Lord's Supper, it is another ordinance or appointment of the apostles.—See Acts ii. 42. It would be absurd to think of this as referring to an ordinary meal. Acts xx. 6 shows that the disciples under Paul's direction *came together* to break bread; whereas the same apostle, speaking of a tendency to make an ordinary meal or feast of the Lord's Supper, said "If any man *hunger* let him eat at home."—1. Cor. xi. 24. But if this "breaking of bread" is neither the Lord's Supper nor an ordinary meal, then the Scriptures are entirely silent as to its import. This does not seem reasonable. Rather would we think that the "Communion" is called the "breaking of bread," as that is its leading feature. Even if it referred to an ordinary meal the same is true, for it is not supposable that they would eat a meal without drinking something. We would say of children "they are cracking nuts," when after all the kernel is the point of special interest. The wine is to the bread as the blood to the body, so the broken body *implies* the shed blood. The same relation exists between the body of truth and the spirit of truth. But it is not necessary always to mention both. The primary or leading act is to receive the truth in form, and yet it will be found to contain the more vital element as it is used. He that receives and uses it in both form and spirit, is, or may be spoken of as eating the bread of life. The leading act gives name to the whole ordinance.

Representative atonement *in* Christ is our faith—the gospel to be believed; practical atonement *by* Him, through the Spirit, is the grand result.

Abraham is called "the father of many nations," and also "the father of the faithful."—the promised Seed.—Gen. xvii. 5; Rom. iv. 11–16. The blessed and the blessing power both come through Abraham.

A CONTRAST.

A far too common view of God's plan is that in consequence of sin God's anger was so kindled against men that He could not be satisfied without the infliction of punishment upon them, or else upon some one in their stead. Hence it is held that the object for which Jesus Christ came into the world was to suffer and die in our stead, and so to appease the wrath of God, or satisfy the claims of His justice, and thus open a way for man's salvation. A very popular preacher is said to have expressed himself thus: "If I understand the gospel it is this—I deserve to be lost and ruined; the only reason why I should not be damned is this—*Christ was punished in my stead*, and there is no need to execute sentence twice for sin. Christ took the cup in both His hands, and at one tremendous draught of love He drank damnation dry." Of course the minister was an ultra Calvinist, or to be consistent he must have been a Universalist. If Christ drank *such* a draught for the few, then these few must be saved, but if He thus died for all then all must be saved. Whoever believes in Substitution ought to believe in the salvation of all for whom Christ was a Substitute,—for how can justice demand that they should meet the claims of the law, if their Substitute has died and paid it all? But it is very seldom that believers in the doctrine that Christ died *instead* of man, do hold consistently that all for whom He died must always live.

It seems strange to some that The World's Hope should advocate the final reconciliation of all men because Christ died for all, and yet deny the doctrine of Substitution. It is clear that He did not *die* instead of man, for men die. It is also clear that He did not *remain* dead instead of man, for He rose again the third day. Then what did He do instead of man? He died; we die. He rose; and we shall rise. It is Himself that said, "Because I *live* ye shall live also." Why do those who advocate Substitution in the sense that "*Jesus as a man is eternally dead*," continually ignore those scriptures that call Him a Man in His present and future glory as a Mediator and Judge.—See Matt. xxv. 31, and 1. Tim. ii. 5. If Jesus as a man *is* eternally dead as a Substitute, it follows that all other men must eternally live. Is not this logical? But the Bible view of it is that because Jesus as a Man represented all men, and lives, therefore all men shall live. Because He is "lifted up," "highly exalted," therefore He will draw all men unto Him. The friends of Substitution neither accept the logic of their own view,

nor the other view which is both logical and scriptural. He died, and, instead of being held, broke the bands of death, and coming forth He secured man's deliverance, leading out the multitude of captives, and destroying the power of death itself. "Oh! death I will be thy plagues; Oh! grave I will be thy destruction." Man's theory is that Christ was man's Substitute and yet many of the human race remain eternally in bondage. The Bible teaches that Jesus died and rose as man's Head and Leader, and in this sense a Representative, and that He therefore will secure the deliverance of all. The contrast is truly in favor of the Bible plan.

UNPARDONABLE SIN.

ONE who admires the beauty of the doctrine of the final reconciliation of the race has sent us a letter saying "I would like to know how you harmonize the unpardonable sin with your views." We have other queries as to the nature of that sin, and so we offer the following:

1. We do not think those who hold and teach doctrinal errors, have necessarily committed the unpardonable sin. Take for instance the terrible dogma of the infliction, by the Lord, of endless torture for the sins of poor weak mortals: or, that other, which seems akin to it in cruelty, that God's wrath could be appeased or His justice placated by punishing the innocent instead of the guilty. Doubtless many of God's saints, even, have held to both of these erroneous views, their hearts being better than their theories, and they will wake up with joy to realize the truth that God's punishments are just and designed for the good of the offender; and that Christ's work was to manifest God's love and saving power, and not to placate His justice or reconcile Himself to man.

2. We do not understand that those who said that Jesus cast out devils by Beelzebub had committed that sin. The word does not say so, as is commonly supposed, but their hard saying was the suggestive cause of His remarks. His words we regard as compassionate and tender to them rather than as threatenings. What they had done was to blaspheme against the Son of Man, which Jesus told them in tenderness *could* be forgiven. In their ignorance, *not* having received the Holy Spirit, they knew nothing of His Divinity, for "No man *can* say that JESUS is the LORD but by the Holy Spirit." —1. Cor. xii. 3. These ignorant Pharisees were like some of modern times, they thought Jesus was the Son of Joseph. In saying that He was in league with the devil, they were not, then, sinning against the Holy Spirit.

3. If any one that has been enlightened by the Holy Spirit so as to recognize JESUS as LORD, should so far turn away from the truth as to "deny the LORD, that bought them," and attribute His works to the devil, *that* would be the sin which Jesus said "hath never forgiveness, neither in this age nor in the age to come." (The Greek word *aion* translated world in our common version, means era or age.) It seems that Paul refers to the same sin when He says "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made *partakers of the Holy Spirit*, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again to repentance; seeing they crucify to themselves the Son of God afresh and put Him to an open shame." —Heb. vi. 4-6. As there is but one sin that can never be forgiven and Paul so defines this one, this must be it; and it will appear at once that none can commit such a sin without having been enlightened by the indwelling of the Holy Spirit. This is a terrible crime, and if any sin deserves endless damnation this is it, and yet we believe the Scriptures to teach that *all* will in the fullness of the ages be reconciled.

4. There are two views held by different brethren who agree as to the final reconciliation of all: both agreeing that such guilty ones always die in this sinful state, for it is impossible by ordinary methods to renew them to repentance. The first and most common view is that when Jesus said "hath *never* forgiveness" He limited the idea of duration by adding, "neither in this age (Gospel age) nor in the age to come,"—(the Millennial age). But as there are "*ages* to come, in which God will show the exceeding riches of His grace,"—(Eph. ii. 7.) it is held that these greatest sinners, having suffered the age-lasting destruction from the presence of the Lord and from the glory of His power" will then be forgiven and reconciled. It is claimed by such, that no sin is absolutely "unpardonable," and they lay stress on the fact that Jesus did not use that word, but limited their not being forgiven to *two ages* as above.

The second view is that "never" refers to unlimited duration, and that Jesus said "neither in this age nor in the age to come," because only in these two ages could such sin be committed, or such forgiveness be desirable. It is claimed that there is endless punishment in the sense of a *loss of position*, that is not incompatible with the fact of be-

ing reconciled to God. This sin can only be committed by the enlightened, in the sense in which a poor weak mortal can be enlightened. There are two positions which may be attained in the church or corporate body of Christ,—crowned rulers, and servants—or royal priests and priests of a lower degree. The one is illustrated by the position of the first-born of twins, as Esau, and the other and lower by Jacob the later born. There are two phases of the sin against the Holy Spirit, and so two phases of punishment, as there are two positions in the church. A man who is able to hold a high position may lose his crown by being careless, or as did Esau who sold his birthright for a mess of pottage. There are or may be many Christians who will lose their *crown* because of the love of present good, ease, comfort, reputation, wealth, baubles of time, no better than the mess of pottage. Esau's sin was unpardonable because he sold his position to another, and his loss of position and its blessing was irrecoverable. Had he been forgiven it would have involved the recovery of what he lost. But while "he found no place of repentance though he sought it carefully with tears,"—Heb. xii. 16, 17,—and was so angry at first that he would have killed his brother, yet afterward he was reconciled to his lower position and to his brother. The first became last and the last first. This which we call the first phase of sin against the light of the Spirit may be quite common, and places, and will hereafter place, men who might be in positions of honor and usefulness in the lower and less influential phase of the church. They may not lose all part in the millennial kingdom, but they will lose their crown. May we not all be warned to faithfulness and zeal?

Those greatly dishonor the Lord and the Spirit's work in and for them, but those who deny the LORD, lose not only the crown, but their sonship—their new life. Therefore they fall through entirely, so to speak, into "outer darkness," and losing, what as Christians they would have had, their part in the millennial glory, are cast into the hadean prison, "and shall not come out thence until they have paid the uttermost farthing." There is however, in God's plan, as often shown, a limit to the duration of this death state of prisoners. He has ordained that the prison itself shall be destroyed. But though all are to be delivered as an exhibition of God's exceeding grace wrought in Christ, yet some lost their crown, and others *all* share in the glorious reign, and these once lost can never be regained. In this sense their punishment, their loss, will be endless, but they will be reconciled, and admit not only the justice but the love of God, for it will be seen that after all He has given them the place for which they are fitted, by their own works. Salvation is of grace, through faith, which is God's gift, but reward or position is according to our works.

The second view, though less common, and to some more difficult to understand, we confess to be our own; but we have given both, as we consider the former worthy of attention, and leave the decision with our readers. No view of any single passage can be correct that ignores the absolute victory of Christ over all the works of the devil.

GOD'S RIGHT HAND.

"THE LORD SAID UNTO MY LORD, "SIT THOU ON MY RIGHT HAND UNTIL I MAKE THINE ENEMIES THY FOOTSTOOL"—PS. CX. 1.

THERE is danger in too literally interpreting Scripture. "Take it just as it reads," say some. But words themselves are symbols of ideas. Often in ordinary speech is our judgment taxed to correctly understand the thought to be conveyed. Now earthly language is the natural form of earthly thoughts. Let it be remembered that God's thought, which is superior and foreign to our language, finds in it, at best, but a cramped and imperfect means of expression: then judge if the letter for letter rule of interpretation may not be at times a faulty one.

In consideration of our text, for example: surely the most literal would hesitate to say that it describes the actual locality of Christ during the centuries and ages that elapse before His enemies are made His footstool. The mere thought of so long a period of bodily inactivity and unchanged position is wearisome. Again, if locality is here meant then He certainly cannot return till His enemies are subdued, which thought is contrary to many Scriptures. Let us look for a better understanding of the text, which yet may be in perfect harmony with the words.

The *right-hand* is a synonym of power. We work with our right hands. They are the agents that perform our will. The right hand is also thought of as an exalted, honorable position. Thus, apart from all idea of locality, the figure is grandly expressive of the Saviour's word and dignity. He *is* God's Right-Hand to perform His will toward man. Through Him and for Him is the work done; and not until the last enemy is destroyed will He deliver up the kingdom.—1. Cor. xv. Till then He is at God's right-hand, exalted above every name that is named in heaven or in earth.

L. A. A.

FUTURE PUNISHMENT.

LETTERS TO THE PASTOR OF THE —— METHODIST E. CHURCH, PHILA.

No. 1.

ELDER S——, *Dear Brother in Christ:*—I was attracted to your church on Sunday evening, May 13th, by your public notice of a sermon to be delivered by you on "Future Punishment." Your discourse was really based on a part of the 25th chapter of Matt., which you read as the lesson for the evening: for the everlasting punishment of the wicked, spoken of in the last verse, was what you sought to prove from the consideration of the two texts you examined—"God is Love," (1. John iv. 16.); and "God is angry with the wicked every day."—Ps. vii. 11.

Permit me, my dear brother, in a spirit of Christian courtesy and candor, to present a few thoughts for your consideration suggested by your discourse of that evening. In the first place we must ascertain to what the judgment, brought to view in the 25th of Matt., has reference. It is not the *general judgment—that* takes place at the *end* of the *millennium;* and the one we propose to examine at this time, occurs at the *beginning* of the above mentioned period.

There are at least three periods of judgment indicated in scripture—judgments which affect man's *future* condition. The *first* is that through which the righteous—or the *church*—passes, and which occurs during life, prior to the second coming of Christ. Their judgment ends at death; or, if alive at his coming, it terminates when this event occurs. Of this judgment Peter speaks (1. Pet. iv. 17.) when he says: "For the time is come that judgment must BEGIN *at the house of God:*" and as the righteous dead are raised incorruptible, and the righteous living are changed from mortal to immortal, in the twinkling of an eye, when Christ descends from heaven, they receive *their* reward *then,* without further judgment; and are "caught up" at once "to meet the Lord in the air," to be henceforth "ever with the Lord."—1. Thess. iv. 14–17.

The *second* judgment is the one spoken of in Matt. xxv., and has reference to the *nations* that are *living* on the earth at the time of Christ's coming. The first judgment was of individuals constituting the *church*, who, when caught up to meet Christ, are to be associated with him as judges in that judgment to which the *nations* already referred to, are to be subjected. That there is to be a judgment of the *nations,* will be apparent on a critical examination of this chapter, from the 31st verse and onward. Christ appears, it is said, in glory; *all nations* are gathered before him; and he separates *them—the nations*—from one another, and rewards them according to their works. And the reward is bestowed, or the punishment inflicted, according to their treatment of those whom he calls *his brethren*, v. 40. These brethren are, most probably, (I believe they are) the Jews; and the trial or probation of these nations, indicated in this chapter, has reference to that period of time constituting the interval between the first and second stages of Christ's second coming—(the *first* stage marking that period when he comes like a thief, and takes away his church, unseen by the world; the *second* stage referring to the time when, with his glorified church, he goes to Jerusalem to deliver the Jews, who are in the midst of their great time of trouble, out of which he saves them)—a period of about 40 years—during which time the nations manifest towards those Jews who have returned to their own land, and those who yet remain among the nations, a course of treatment either praise—or blame—worthy in character. The result of this judgment is, that multitudes from among the nations are cut off: the remnant being permitted to live during the millennial period, and share in its blessings. This seems to be the judgment brought to view in Zech. xiv., and Ezek. xxxviii and xxxix. This gathering of the nations to judgment, is spoken of in Joel iii. 2. also; and in Zech. xiv. already referred to, we read in connection with this gathering, (verse 2) of Christ's presence on Mount Olives, upon which his feet will stand (verse 4), and which is to be divided by an earthquake. The result of this judgment is, as stated in Matt. xxv. 46, that those nations, or multitudes from among those nations, that have not dealt rightly with, but persecuted and oppressed, Judah, will be driven away into everlasting punishment, whilst those who have pursued an opposite course will enjoy life eternal. And here, in this connection, let us consider this term—*everlasting* punishment—as the remarks, further made by you in regard to future punishment, derive all their force from the meaning you attach to this word, "*everlasting.*" Does it have the signification of a punishment that is *endless?* It does not; for our best scholars tell us that the word, everlasting, with its synonyms, is derived from the Greek noun, *aion*, and its adjective, aionion, and has the sense of *age*-lasting—not of endless duration, but limited to a period of time of longer or shorter continuance; but terminating, as have all past ages, at some time or another. No doctrine

of a condition of endless suffering can justly be based on such a word as everlasting, and this punishment of the nations will be simply *age*-lasting, not endless, an assertion sustained by the declaration of prophecy, as given in Ezek. xxxvii., where God says he will raise the whole house of Israel; bring them back into their own land; when there, cleanse them from all their defilements; and they shall be his people, and he will be their God, verses 11, 13, 23, 27.

Here is a resurrection of dead men—of a whole nation—of men wicked—who will be brought back to their own land, and when there be sanctified, and forever established in righteousness.—Ezek. xxxvi. 24–28. Here the punishment of a nation is only *age*-lasting, not endless; and salvation is attained *after* a resurrection from the dead. Here is "Reformation *after* Death." thus proving that the punishment of the sinner is *not endless*. In the accompanying papers the final salvation of the whole race—the reconciliation of *all* men, and of the fallen angelic beings also, will be seen to be plainly taught in scripture.

The *third* and last judgment will be that which will occur at the *end* of the *thousand years*, when all yet in the grave will be raised from the dead, and go through a process of judgment; those whose names were not found in the book of life being cast into the lake of fire, into which Satan and his demon hosts had already been hurled—a fire not literal, but expressive of suffering, more or less—represented by Paul in Rom. ii. 8, 9, as "indignation and wrath, tribulation and anguish," and which, like literal fire, will consume all that is evil, and bring the fallen human and angelic race at last into a condition of *reconciliation* to God.

Thus it will be seen that there is more than one judgment—the *first*, that of the *church*, occurring in this present life; the *second*, that of the *nations*, in the early history of the millennium; and the *third*, that of the remnant of the race who have died during the past and the present, and who will yet die during the millennial dispensation.

And now let me take up and consider one or two other points in your discourse. I do not expect nor intend to consider all, for this would tax too greatly your as well as my time and patience. You commenced your discourse with deprecating the spirit of infidelity that is abroad, not only among the people but the ministers also, in regard to future punishment, and attributed much of the increase of crime to this circumstance. Permit me, my dear brother, to suggest another, and I believe the true reason for the growing spirit of infidelity and wickedness so manifest in these last days. They are, I believe, the result of the preaching of the doctrine of *endless* punishment; a doctrine portrayed so often in colors of the blackest and most terrifying description. The human heart, corrupt by nature, and enmity against God is, through such preaching, led to hate God still more intensely, and the word also which teaches, as they are told, such a doctrine. Men cannot see, and I do not wonder, why they should suffer pain and anguish eternally for the sins of a few days or years, while others, no better by nature than they, are saved and made forever happy. They cannot understand these things; they see no justice in them, and can regard a Being who is so partial and cruel as but a merciless tyrant, whose character repels them, thus driving them into infidelity and rendering them utterly indifferent to matters of a spiritual nature.

And *what good has* the preaching of such a doctrine accomplished? None; it has only made the masses practically infidel, and brought into existence a lot of slaves who serve God through fear of the lash, and not through love for himself or his service.

You considered the character of God in reference to his love and also his hate; and advanced the idea that, in some cases—of the *hardened* sinner—he not only hates the sin but the sinner also. Is such a view sustained by the teachings of scripture? *Man* may and often does thus feel and act, but man's ways are not God's ways, nor his thoughts God's thoughts. In fact such a view is not in accordance with human experience. Intense hatred may be felt by a loving parent to the sin of a child while the heart feels the most devoted love for the offender. May not the views entertained by some in regard to God's hatred of the sinner and his determination to inflict endless suffering for his sins, be but the shadowing forth of their own feelings of hatred, and the result of a selfishness which rests satisfied with its own hopes and expectations, and is indifferent to the welfare and interests of the unfortunate sinner? Your quotation, "as a man thinks so he is," may apply in this case. If himself destitute in a greater or less degree of that love which is the greatest of the three graces, will he not be unwilling to desire for, or accord to, the sinner that mercy and those blessings of salvation, now enjoyed in part by himself, and of which he expects some day to become a full possessor? Is not one who has such *thoughts* in respect to those who are yet unsaved *himself destitute of love?* Conversing

yesterday with a good, aged brother, eighty years of age, and who had for fifty years exercised faith in the gift of *God's love*—the Saviour—I spoke of the times of restitution of all things which Christ would accomplish—that he would *reconcile* all mankind to God, and not man only but the Devil and his demons also. He rose up immediately from his seat in great excitement and said he would not listen to such remarks. He determined that he would never come to the house again, and to the lady, who followed him to the door, he said: "No man need tell *me* that the devil and his angels are going to be saved,—no, there is *too much love there for me.*" Was *his* mantle of love *sufficiently broad?*

The so-called enlightened Romans and Greeks of ancient days created gods expressive of certain passions of their own animal nature, as well as of other things, and worshiped them; and so, my dear brother, may not these feelings of opposition to the view of a loving God and Father, who is working out the final result of the salvation of the whole race, be but the expression of a state of heart not in harmony with the heart of God, who *so loved the world* that he gave his only begotten Son to be its Saviour? God truly is angry with the wicked, but he does not hate them; "his mercy *endureth forever,*" and consequently must outlive the sin that calls it into exercise; and he will *not "keep his anger forever"*—therefore sin must *cease to be committed* at some time in the distant future, or that anger would continue to be excited by it.

But, whatever reasoning men may employ to prove that the punishment of the wicked will have no end, it must bow before the majesty and force of the divine word of truth, which most emphatically declares that *all* who have been made *sinners* through *Adam's disobedience shall be made righteous through the obedience of Christ.*—Rom. v. 19. This includes the whole race. And it also declares that *all* things in earth and heaven *shall* finally become *reconciled* to God through Christ (Coloss. i. 20.), which embraces not only the whole race of mankind but includes *fallen angelic beings* also. On these points further proof is presented in the accompanying papers. (See No. 5, Article on Reformation after Death).

I regard this doctrine of endless punishment, my dear brother, as the vilest blasphemy—the most horrible libel that could be cast upon the character of a loving God and Father. The sin against the Holy Ghost hath no forgiveness in this age, nor in the age to come, the millennial, although it will be forgiven after that age. *That* sin, in one of its aspects, consisted in attributing the miracles of Christ to his being possessed by a devil. I have questioned whether the preaching of this doctrine of endless punishment might not be regarded as the same sin, in another aspect—attributing to the Spirit of God (which would be the agent in inflicting such punishment on the sinner, and which will be, indeed, the agent in inflicting what *temporary* punishment he *is* to suffer) the work of endlessly heaping up torture on a poor worm, who will writhe forever under the terrible lash, with no hope of any mitigation of his sufferings, and no expectation or intention on the part of God to effect, through chastisement and the revelation of His love, the moral reformation of the unhappy sinner. Could anything, save a demon or demons, animate the the Holy Spirit, and lead Him thus to torture and agonize, and agonize *eternally,* a worm, whom a God, who represents Himself as "Love," had created, apparently only for the purpose of wreaking upon him that wrath, and manifesting that hatred, which you, my brother, regarded Him as not only capable of, but actually entertaining toward the hardened offender? Is not such a charge against the Holy Spirit, of carrying on such a hellish and malignant warfare against the helpless and suffering sinner, which only demons could excite that Spirit to manifest and exercise, one like that which the Pharisees laid against Christ,—that He had a devil? And is there not danger that such a sin may be regarded by an injured and outraged God, who is jealous of His holy name, as deserving a punishment adequate to the enormity of the transgression?

If the libeler and slanderer who blackens and injures human reputation is looked upon even here with abhorrence, and justice, if impartial, visits him with severe and deserved punishment, what must be the guilt of one who libels a loving Father, and robs Him and the Saviour of that glory which is their due, in view of the wondrous love which prompted, and is now executing, and which will yet finish, the work of reconciling all intelligent, alienated creatures to God, who will, throughout the endless succession of the ages, "show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Yours, affectionately, in Christ,

JOHN FONDEY, M. D.

Philadelphia, May 19, 1883.

God's love to a lost world is, as yet, but partially known.

For the World's Hope.

THE BREAKING OF BREAD.

In the early days of Christianity, when there were few books and scarcely any epistolary communications, the church in its increase and maintenance was mainly dependent upon the two symbolic ordinances which were instituted by the Saviour.

1. The ordinance of baptism, which initiated the penitent believer into the service of Jesus and ever after was an event to be referred to as evidence of his being a devoted disciple of the Lord. Witness, for example, the use made of it by the apostle, long after it had taken place—Rom. vi. and Col. ii. 10.

2. The ordinance of the breaking of bread, which is intended to keep in remembrance the sacrifice which Jesus made for the sin of the world.

Love is the great impelling principle of the new life, and, just as that principle is kept alive and active, so will be the progress in the divine life. Now we cannot love just as we *will*. We must have something lovely before the mind in order to draw forth our love. In physical grandeur and beauty there is something that will draw forth the soul with delight; but in moral grandeur there is something surpassingly overwhelming with delight, when we learn of the self-denial and self-sacrifice of the heroes of past ages on behalf of humanity. To think of the ancient worthies—of a Paul, a Stephen, and in modern days of a Grace Darling, etc., it gives a thrill of admiration and delight; but what are these in comparison with the love of Jesus, Who, though in the form of God, emptied Himself and took upon Him our nature, led a life of humiliation, suffering, reproach, ignominy and shame, and terminated it by an accursed death; and all this to raise up fallen and degraded humanity to a new and elevated standard, to bring it into union with Himself even to eternal life? Now to think of all this, to meditate upon it and to yield ourselves to its transforming influence, is to keep ourselves in the love of God and the patient waiting for Jesus. The more then that we can fall under the constraining influence of the love of Jesus the more will we become transformed to His image and the more will we be prepared for the active duties of the Christian life. Now in this view of the case, who would think of celebrating the death of Christ once a year, or once a half year or once a quarter or once a month, and not as often as we could meet together?

The Saviour, it is true, does not specify how often we are to do it, else it would be a sin if, by the force of circumstances, we failed to attend to it, at the time specified; but He says, "As often as ye eat of this bread and drink of this cup ye do show the Lord's death till he come." The whole Christian life is a voluntary service. We can be earnest and devoted, or lukewarm and indifferent. We can be active, diligent and persevering, or we can lag along in carelessness and indifference and unfaithfulness; and those who pursue the one course or the other will use the means that will answer their object. A man who desires to grow in grace and in the knowledge of our Lord and Saviour will betake himself much to prayer and the reading of the word, and not be tied down to any particular frequency; but when the occasion is one in which the fellowship and communion of saints and of the Father, Son and Holy Spirit are concerned, there has to be concert and arrangement, and as the first day of the week, the day on which the Saviour rose from the dead, was adopted by the disciples under the sanction of the apostles, we cannot do better than follow their example. "They continued *steadfastly* in * * the breaking of bread." On the first day of the week the disciples met together in Troas to break bread after those accompanying Paul had waited seven days.—Acts xx. 7, and in 1. Cor. xvi. 2. The apostle recognizes the fact that the disciples regularly met every first day of the week and attended to the different ordinances for their edification, among which stands prominent the breaking of bread, with all its symbolic import. Now it would be just as reasonable and consistent to have social prayer once a year, or to have the reading of the word once a year, or to have the apostles' teaching, or to sing the praises of the Lord once a year, or to have collection for the poor once a year,—as to have the breaking of bread once a year. Because we are not tied down by an iron law that we must observe the ordinance at a specified time, is that any reason why we should not observe it as often as possible, especially when it contributes so much toward our being conformed to the image of Jesus, and prepared for the heavenly inheritance?

WM. THOMSON.

RELIGIOUS zeal based on fear may abate under the influence of a partial view of God's loving plan. But such persons are no worse morally or spiritually than before.

IT is more desirable to toil for the prize with the few against the current, than to glide down stream at ease with the crowd.

For The World's Hope.

RAMBLING THOUGHTS.

LITERAL AND MYSTIC BABYLON.

All thoughtful Christians agree that there seems to be an intention in the Bible of making literal Israel a type of the church of God,—(Mystical or Spiritual Israel). And as we find a Babylon mentioned in that book of symbols—Revelations,—is it not fairly reasonable to expect that the experience of literal Israel with literal Babylon, its return to Jerusalem its subsequent captivity among all nations and its being "hated of all nations" will find their antitype in the experience of the church?

Let us see. We think that all will agree that Papacy is the antitypical or mystical Babylon. Israel was taken captive and carried to Babylon on account of her sin against the outward ceremonies of the law—the ritual. Spiritual Israel was taken captive by Papacy for sin also. But as Israel was delivered after a time and returned to Jerusalem; so the church was delivered from Popery at the time of the Reformation. [Was that not rather the beginning of a Reformation which is not yet complete?—Ed.] Israel declined in worship afterwards and was taken captive into *all nations*. So with the church: it has declined and has been taken captive and carried into all (denomi-)*nations*. But it is promised that Israel shall be restored to *their own land*, and they shall *never be plucked up any more at all*. So it shall be with the church: it shall be "gathered out from among all (denomi-)nations whither they have been driven," and they shall no more go out day nor night forever. This is encouraging. The Lord hasten it in His time. "Ye who make mention of His name give Him no rest day nor night till He make Jerusalem (above as well as below) a praise in the earth."—Amen.

GOD'S VICTORY.

If you had a vicious horse—one that would not obey you at all—which would be the greater victory, for you to kill him, or by some means to subdue him so that he would do your will kindly? Would not the latter? Would the former be a victory at all? Would you not lose a valuable animal if you should kill him? If you should succeed in subduing him to yourself you would surely manifest more ability as a horseman than you would by either killing him or locking him up in prison forever, or by subjecting him to unending torture.

Jesus Christ was exalted to the right hand of power (chief place of *ability*) and the way He showed that He was in that position was by openly proving that He was *able* to make men confess that He was Lord, to the glory of God the Father. And as all are to *so* confess Him it is evident that He will have a greater victory than by either putting men to an unending death or unending torment. If the chief place of power does not enable Him to do this, then God who gave Him all power in heaven and earth cannot be *Almighty*.

HE WILL PURIFY THE SONS OF LEVI.

The Jews are made to say by the mouth of the prophet Malachi, in speaking of the coming of the Lord, "But who may abide the day of His coming? and who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. iii. 2, 3. This must refer to His coming as at Pentecost, as verse 1 would indicate, "Behold I send my messenger, &c."—(John the Baptist). [The Pentecostal result of His first coming was but an "earnest" of the result of His second coming. The fire of the Lord was only "kindled" at the first advent, but the *day* that shall burn as an oven, is evidently in the future after the second coming. The Old Testament prophecies speak of all the comings, or advents, as one grand event, so that what the New Testament brings to view as first, second and third are really different stages of the Lord's coming.—Ed.]

Who are the sons of Levi here mentioned? Levi means "drawn," or causing to adhere. The Lord purifies those whom He has caused to adhere to Him,—those who have been *drawn*. "Blessed are the people who know the joyful sound; for they shall walk, Oh Lord! in the light of thy countenance." That alone would purify them. "His eyes are as a flame of fire."—Rev. i. 14. Is that not a "refiner's fire."

John Hudson.

It will be admitted that if no generation had followed the marriage of Adam and Eve, the plan of creation would have been a failure, and the true oneness of the pair would not have been proved and expressed. So if there be no regeneration of the human family by the second Adam and His wife, the plan of the new creation is a failure, being nipped in the bud, so to speak, and the evidence does not exist that they are Husband and wife.

THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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RECONCILIATION.

II.

ONE of the worst effects of enmity against God, is that it leads men to think that God is estranged from them, hard, cruel, unreconciled. It is a law of our being that things appear to us according to the condition of our eyes, or our ability to understand. Hence to the merciful the Lord shows Himself merciful; with an upright man upright; to the pure He appears pure; and to the froward He shows Himself or appears froward.—Ps. xviii. 25, 26. No believer in the Lord will say that the Lord *is* unmerciful, impure, not upright or froward with His worst enemies, even; then it must be the perverted eye or mind of man that makes Him appear so. It seems a great misfortune that even many earnest Christians should still hold a theory of atonement that teaches that God needed to be and was appeased, and so reconciled to man, by the death of Christ; whereas the apostolic doctrine is that the coming and work and death of Christ were an expression and proof of God's changeless love for man. "God so *loved* the world that He gave His Son."—John iii. 16. "God commendeth His *love* toward us in that while we were yet sinners Christ died for us."—Rom. v. 8. "For *us*" that is, in our behalf, for our benefit, but not *instead* of us.—See EM. DIAG. "All things are of God who hath reconciled us to Himself by Jesus Christ [not Himself to us] and hath given to us the ministry of reconciliation; to wit, that God [who is Love] was in Christ, reconciling the world to Himself [not Himself to the world] not imputing their trespasses unto them [that is, *forgiving* the sins of the world.] Now then we are ambassadors for Christ, as though God [by the greatness of His gift of love] did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."—2. Cor. v. 18–20. There is no hint in any of these Scriptures that God was estranged and needed to be reconciled to man. They all show that man is the one that needs to be appeased and reconciled, and that God has set Himself, in Christ, the gracious work of winning man over from enmity to friendship, from sin to loyalty, from wrath to reverence, from hate to love, from death to life.

Romans v. 10 teaches, in harmony with the above that "when we were enemies, we were reconciled to God by the death of His Son." In conversation some time since with a warm advocate of the doctrine of Substitution, he was very indignant because I would not say that the above passage *meant* that *God* was reconciled *to man* by the death of Christ. He said it was "obstinacy," "blindness," &c., and as usual said I was "denying that the Lord bought me." Now I have no objection at all to what appears to me to be the *Bible* doctrine of the ransom, nor that the Lord bought *me*, but I do object most decidedly to the unscriptural doctrine that the *Lord* had to be bought, or that He had to pay a price to Himself, in order to reconcile Himself to man. If the Lord who says "I have loved thee with an everlasting love and with loving kindness I have drawn thee," ever was estranged from man He must have recovered from it or become reconciled before He invented the plan and sent His Son, for that plan and gift show no sign of hatred or estrangement, but only love and mercy to the estranged and wandering sinner. The *changeless love* was before the gift. It seems as if *all* might see that such a love never needed reconciliation with or without Christ's death.

But we are told that "Justice had to be satisfied." Does the Bible say so?—or is this a tradition of the fathers? Does the Bible give such a view of the argument or war of "the attributes" as we have seen in other books? It looks like this: Love says "Save the sinner;" Justice says "All sinners are mine, they are condemned to death by me and I will hold them dead forever." Thus the attributes of God are assumed to be at war with each other, but Love perseveres and conquers by a compromise: she says "I own you are right, but *we* will send *our* Son Jesus, and in human form He will die, and you, Justice, will accept of *one human being** as an "equivalent price" for the millions and millions of prisoners which you now hold in death." And "Justice is satisfied." How very easily satisfied, even granting that "Jesus as a man is eternally dead." It has not been made to appear in the writings of such defenders of Substitution (we would not expect to find it in the Bible, for it has no *such* doctrine of Justice to defend) how one mere human being* could be an "equivalent price" for the whole race of mankind. Justice must have been more than willing to liberate the captives, without such a price, for in fact Jesus *lives* and "every man in his own order" will live too. So then Justice will have no prisoners, and Love conquers after all.

Will Justice not be satisfied? Yes indeed; what Justice wants is not a prisoner nor millions of prisoners, but *a reconciled and loyal race.*

If we have misrepresented the doctrine of Substitution as held by those that claim that Jesus when on earth, until His baptism, was a mere man, and that "Jesus as a man is eternally dead" we hope to be corrected. If the *man* was the ransom, and "He gave Himself a ransom" and if He was *only* a man, then it was a *man* that bought us, and not the *Lord.* Who then is denying that the *Lord* bought them? Whether we are able to explain the relation of the death of Christ to the salvation of man or not, one thing is certain, Christ neither died nor stayed dead instead of man, hence He was not a Substitute. We regard that doctrine as rubbish that must be removed, in order that the Bible truth may be seen and appreciated.

To us the subject of atonement or reconciliation appears quite plain. We will once more try to make it plain to others. Of course we have to risk being misunderstood by many and misrepresented by a few, but if we fail in stating the subject correctly we may try again sometime. There are different phases of the same truth and when they are not seen together or in their relation to each other they may even seem contradictory. One phase of atonement is that we are reconciled by the death of Christ, and another when we repent and are forgiven. But there is a relation between the two. When we mention the one we do not ignore the other. The atonement by Christ's death, I will call REPRESENTATIVE ATONEMENT. And the other I will now call PRACTICAL ATONEMENT. And we hope all honest inquirers will be able to see the relation between the two, and that the practical reconciliation of the individuals of the race, is brought about by appreciating the work which was done in Christ as our Representative, or Federal Head.

What the Lord wants is that man shall return to loyalty and life, from the ways of sin and death. Neither love nor justice will be satisfied without this. Man can not of himself break his bands nor overcome his foes. He loves sin and darkness. He regards fellowship with God as a fearful thing. He shrinks from reproof and religion. The enemy holds sway. Man cannot, and until awakened by the Lord, has no desire to save himself. Hence the coming of Christ in the flesh, whose mission is to seek and to save the lost. Whatever the means used, the *end* in view is to reconcile man to God, to save him from his sin and its legitimate results. The Lord needs no appeasement. He always loved and always will love mankind, even while sinners. He was always both able and willing to forgive the repenting sinner. Christ's work changed neither God's power nor willingness to save, but was an *expression of both.* He *is* able and willing and therefore Jesus came to save. Here is an expression of what He wants, "Be ye reconciled to God," "Come unto me." "Turn ye; Turn ye; why will ye die?" Here is a combination of this thought with a promise: "Let the sinner forsake his way and the unrighteous man his thought, and let him return to the Lord and He will have mercy upon him, and to our God for He will abundantly pardon."—Isa. lv. 7. Who will dare to say that this is not the way to a practical atonement or reconciliation? or that this is not *atonement by repentance and forgiveness?* These are samples of common Bible expressions. If we are ignoring atonement by the death of Christ by quoting and using such scriptures, as some charge, then the Bible writers were ignoring it; but they were not, nor are we. A practical atonement, or the reconciliation of each individual to God, involves death to sin and resurrection to holiness. A cross is always the symbol of death, whether it be physical death or death to sin.

*We are not teaching that Jesus was ever MERELY A HUMAN BEING. This is one of the views which we oppose.

There is no salvation but by the way of the cross, because the way to be saved from sin practically is to die to sin. Hence Jesus says "Take up your cross and follow me." All this is practical atonement, or the way to come into harmony with God.

But we have said man can not save himself. God in Christ must save him. There is no other name nor way of salvation. The gospel is God's power to save.—Rom. i. 16. It appeals to the right faculties, presents the proper motives, arouses the dormant energies, gives life to the dead soul, and makes the man *want* to be loyal; yes, it causes him to *be* loyal, to love what he hated, and to hate what he loved. By the power of the gospel, "You hath he quickened who were dead,"—"Created in Christ Jesus unto good works which He hath before ordained that ye should walk in them."

But what has Christ's personal work to do with all this? Much every way. First, in Him the whole plan is wrought out representatively. By the "whole plan" is here meant the destruction of or death to the world's sin, and the consequent reconciliation or salvation of the whole world. It has been shown before that Christ by virtue of Divinity in Humanity became the SECOND MAN, the unit of the whole race for regeneration and that therefore the sin of the world was laid upon Him;—that He bore away the sin of the world and destroyed it. "He died to sin" and rose free from the load.—Rom. vi. 10. Notice! He did not die to sin to exempt us, but to secure a following, hence He was not a Substitute, but a Leader and Forerunner, as well as our Example. This relation of Leader and follower is given in Rom. vi. 10, and elsewhere. These are the apostle's words, not ours. In what Jesus did we have an exhibition of God's hatred of sin and His determination to destroy it, and also of His love for man and His determination to save him, that is, reconcile him to Himself. Hence the gospel of God's love and grace, which is declared to be His power to save, is summed up by the apostle, "God was in Christ reconciling the world to Himself not imputing their trespasses unto them."

All were reconciled by His death, representatively, because all were in Him for the Divine purpose of the destruction of sin and the bringing in of everlasting righteousness. All will be personally reconciled when they believe in or into Him, by catching the spirit of His death to sin, and new life of justification, and making them their own.

Second, His personal death to the old nature was not complete until His death on the cross, hence His victory was not fully realized until He rose the third day, and was not manifested fully until the Holy Spirit came at Pentecost. That Spirit gift was the proof of His personal victory and becomes His power to carry out in others what He had done in Himself. Without His death fully to the lower nature, He could not have been "highly exalted," hence He could not have been the Dispenser of the Spirit. Then He could not have said "I, if I be lifted up, will draw all men unto me." Take these facts into account and it is easy to see that His death to the lower nature was necessary both to the glorification of Himself, and for the salvation of mankind. Whoever has understood us, will see that there is a clear relation between the work of atonement done for us in Him, and the practical reconciliation wrought in us by Him, through the drawing power of the Holy Spirit of truth. He died and rose, and dispenses the Spirit that He might in due time win all men back to God.

GRACE AND HOLINESS.

"SHALL WE CONTINUE IN SIN, THAT GRACE MAY ABOUND?" —Romans vi. 1.

PAUL does not ask this question with any fear that the answer will be otherwise than he could wish. On the contrary, he deprecates the idea, that a Christian could so misuse the gift of salvation as to continue in sin that grace might abound. The question, with its obvious answer, is forced from him as a sequence to the proclamation he has just made of a full and universal salvation. He has shown that "as by the fall of one man the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many."—Rom. v. 15. "The many" in this verse evidently corresponds with the "all" of other similar passages. For example: "in Adam *all* die, in Christ shall *all* be made alive," and in this same chapter of Romans, verse 18, we read "through one act of righteousness the free gift came unto *all* men to justification of life."

The readers of this periodical and those who, by divine favor, have been made aware of the fulness of Christ, will not need a repetition of the many passages proclaiming this complete and universal salvation. I will therefore only remark, in passing, that we learn two other truths from these passages. First, not only that the salvation is universal, but that it is the result of one man's work, even Jesus Christ: and second, that it is a work of grace or favor on the part of God the Father, and the Incarnate Word.

"The free gift of God is eternal life in Christ Jesus our Lord."—Rom. vi. 23. This is of course directly opposed to the usual teaching that Jesus purchased the Father's favor (for a few); but as we accept Paul's epistle, that need not trouble us. Those who have accepted the truth as it is in Jesus, do not require to be admonished, "Know the Lord;" they all know Him from the least to the greatest. It is eternal life to know Him. John xvii. 3. When all know Him all will have eternal life. It may not be in this age, nor in the age to come, but it will be "each in his order."

We, in particular, have received the spirit of adoption.—Rom. viii. 15. Knowing the truth has made us free.—John viii. 32. So far, well. But now, as we are not going to continue in sin that grace may abound, what are we going to do? Why, present our members as instruments of righteousness unto God. We are the sons of God, Rom. viii. 14; heirs, and joint heirs with Christ.—viii. 17. But the whole creation is subject to vanity and is waiting for our revealing.—viii. 19. Reader, whoever you are, if you have accepted of this universal salvation, if you can see Christ is what the Bible proclaims Him to be, the Saviour of the World, if you have learnt the Song of the Lamb, Rev. xiv. 3. (all cannot) if you think you know the name written on the white stone, Rev. ii. 17, if you are prepared to join the army that follows the Faithful and True, Rev. xix. 11, whose piercing glance discovers, and withers up as a flame of fire the errors and traditions of men, and whose word as a sharp sword smites the nations for their healing, if you see that *all* shall be made alive in Christ, and the world in general does *not* see this, but is waiting for you to proclaim it; is it not your duty, and will it not be your highest pleasure, and profit, to fulfil this your mission? You may think the time for the manifestation of the sons of God has not yet arrived, and it is true the light of Day is breaking through but a narrow chink at present; yet it surely cannot be our place to wait till all the world is ablaze. No. We stand by favor and election, and this is the very purpose for which we are elected, to let our light shine upon others. We believe and therefore speak, or at any rate should do. Wo is me if I preach not the good tidings.

Present then your members, yourselves, your talents, time, and means, as instruments of righteousness unto God. You are vessels of mercy, Rom. ix. 23, sons of the living God.—ix. 26. Why so, is one of the mysteries of Providence; our own conscience tells us this election is not of works but of Him that calleth.—ix. 12. It is not of Him that willeth or runneth, but of God that hath mercy. This favor draws from Paul two more questions with their equally obvious answers. "Is there unrighteousness with God?" and "Why doth He still find fault?" But Paul, knowing the mind of Christ, that God has purposed to gather all in Him, and "moves in a mysterious way His wonders to perform" having appointed fixed times for each step in the development of truth, in the revelation of Jesus Christ; Paul knowing this, I say, (and we too who have believed on Jesus through Paul's words) points out that in His mysterious plans some vessels are appointed to honor, and some to dishonor. All *are* appointed. A Pharaoh serves a high purpose; in and by means of him God shows His power and publishes His name abroad in all the earth.—Rom. ix. 17. Pharaoh, the Jews, Sodom and Gomorrah, the Gentiles, are all brought together in this ix. of Romans, as the apostle strives to explain that God's ways are not our ways, and that though apparently dark and severe, they all tend (would that more could see it) to one end, and that is the eternal good and salvation of all. To some, God gives a spirit of stupor, that they may not see.—Rom. xi. 8. Their table is a snare, their eyes darkened, their backs bowed down.—Chap. xi. 10. But do you think very grievously of their fall as fatal? Paul says: "God forbid, but by their fall salvation is come to the Gentiles." But then he turns round and says if salvation has been conveyed to you and others by this fall of some, what will be the effect on mankind when the fallen stand upright in that special season of grace, (now commencing). They have been enemies to the good tidings for our sake, but are nevertheless beloved.—Verse 28. This brings him to the climax of the argument in verse 32 as he proclaims (why are not the words printed in gold?)—"God has shut up *all* unto disobedience, that He might have mercy upon *all*."

Mercy on Pharaoh, mercy on Sodom and Gomorrah (see Ezek. xvi. 53), mercy on all. It is not of him that willeth or runneth but of God that showeth mercy.

Now believing all these scriptural truths, you are become vessels of mercy, and your use in the Master's hands is to convey these glad tidings to others. How can you best do so? At least earn the power to say, when you stand for your reward before the judgment seat of Christ, "See, Lord, with the talent of the truth of Thy great salvation received into my mind and heartily believed, I have gained over this one soul to love and

trust Thee. I have been the happy instrument in Thy hands of removing the veil from his eyes."

"Unveil thou mine eyes, and I shall perceive wondrous things out of Thy law." Psalm cxviii. 18, Septuagint.

E. B. ENGLAND.

RECONCILIATION AND SALVATION.

"FOR IF WHEN WE WERE ENEMIES, WE WERE RECONCILED TO GOD THROUGH THE DEATH OF HIS SON, MUCH MORE, BEING (NOW) RECONCILED, WE SHALL BE SAVED BY HIS LIFE."—Rom. v. 10.

THE meaning of this seems to be this: For if, when we heard of the love God in the gift of His Son [unto death.—Verse 8.—ED.] we were changed by it from being *enemies* to being *reconciled*, surely the life of Jesus Christ will have the effect of fully saving us,—the difference between reconciliation and full salvation being less than that between enmity and reconciliation.

Enmity and reconciliation are antipodes—the very opposites of each other—while reconciliation and what the Apostle here calls "saved" are the same, except in *degree*. Surely then if the gospel can effect such a radical change in the recipient as to make a friend out of an enemy, it can, by the new life which it has produced within, continue to so intensify that friendliness as to make it an all-absorbing love, which is a change *less radical*.

If the gospel gives to us "Christ within (us) the *hope* of glory," surely His life within us will work in us that glory of which He is the *hope*, otherwise His being there for that purpose would be futile.

Some seem to think that God was reconciled to us by the death of His Son. But if that be true the passage in question should read, "For God having been reconciled to us by the death of His Son, will now much more save us, because if the death of His Son had such an effect on Him as to reconcile Him to us when we were enemies, much more now, He, being reconciled to us, and His Son being alive again, we shall be saved."

However, it does not so read; but it seems to the writer that the Apostle is reasoning about the power of the good news to save men,—thus: If it can reconcile enemies it can save friends.

JOHN HUDSON.

A HOLY life is an argument that even unbelievers honor. When a bad man is truly converted it is proof that a power higher than himself has been dealing with him.

GOSPEL IN TYPE.

THE wonderful breadth and fullness of the gospel and of salvation find illustration in the typical or allegorical histories of the Old Testament. The common view of God's plan practically ignores its dispensational steps, supposes that all people, at all times, have had equal and all sufficient opportunities of knowing the gospel of Christ, and therefore of being saved; and assumes that God will save all, and only those who of their own free-will come to Christ before the second advent and the marriage of the Lamb; but will consign all the rest of mankind either to endless torture or endless death. The above view when associated, as it often is, with the Calvinistic view of the doctrine of election, is specially unpalatable, for it represents God as fixing the destiny of the whole race by an unalterable decree, and then as rewarding the few for their obedience which they could not help, and as punishing the many eternally for the rejection of a salvation which virtually was never offered them. To *appear* to offer salvation, when in reality, according to such a view of election, there was no salvation provided for the mass of mankind, is the attitude in which it places our Creator. It is to be regretted that any can believe that He would thus trifle with the weak and helpless condition of His own creatures.

It has been repeatedly shown that the plan of the ages, and corresponding dispensations, is the key to unlock the word, and gives the rule for applying the salvation of God to all,—"every man in his own order." By this plan we have learned that all the ages preceding the marriage of the Lamb, at the Lord's second coming, have been preparatory, to the great work of saving the world of mankind. It has shown us that when God has made any election or choice of men, as He often has, it was not a mere arbitrary election of the few for their own personal salvation alone, but on the principle of choosing the few for the good of the many. He has taken into account the natural qualities and abilities as adapting the chosen ones to the work needed to be done, for the good of all in due time. In these things we not only recognize His sovereignty but also His wisdom, power and love toward all His creatures. Instead of its being God's purpose to save only the church or the believers of ages past, He develops the church first as a means to the salvation of the world afterward. Thus the second coming of the Lord, the completeness of the church as a divine system, and the marriage of the Lamb, are essential to

the salvation in "the ages to come" of all that need to be saved.

This plan of the ages, and breadth of the salvation of God, taught in so many scriptures, is clearly and beautifully illustrated by the account of Adam and Eve and the generation of the family of man. It may not yet be apparent to *all* our readers that Adam is a type of Christ, that Eve is a type of the church of Christ, that the marriage of Adam and Eve (the two becoming one flesh) is a type of the marriage of the Lamb, and that the generation of the race on the plane of the flesh, is a type of the regeneration of the race on the higher or spiritual plane. As none except Adam and Eve entered upon this lower plane of existence until after their marriage; so none except Christ and the church enter upon the higher plane, the spiritual, until after the marriage of the Lamb. As it would have been a failure in God's plan if after Adam had a wife there had been no generation; so if the plan of salvation stops at the second coming of Christ and there be no regeneration of the race it would also be a failure. The endearing relation of husband and wife on both the natural and spiritual planes carries the mind forward to the idea of father and mother, and finds its only positive expression in offspring. Because Adam was the head of his wife he was also from the nature of the case the head of all the race. Because he was her head she was in the same sense his body, and therefore she represented the race. Because Christ is the head of His church, His body, His wife, so the apostle says "the head of every man is Christ." Because Christ is the head of His wife, she must in the same sense be His body, and therefore the representative of the race for regeneration.

That Adam was the figure or type of Christ is asserted in Rom. v. 14. Being the antitype of Adam, He is called the "Second Adam."—1. Cor. xv. 45–47. The first Adam was the head and therefore generator, by his wife, of the whole race; so the Second Adam is the head and therefore regenerator, by His church of the whole race. This relation of of Christ and the church, as head and body, as husband and wife and therefore (from the nature of the latter relation) father and mother of the race, is clearly expressed by the apostle in Eph. v. 22–33. We are not left to inference, but are told that the original union of the one pair referred to Christ and the church. Paul, after quoting the language from Genesis, as to the two becoming one, adds, "This is a great mystery [a truth under cover] but I speak concerning Christ and the church." Paul took the cover off and let us see.

Even little things show the typical relation of Adam and also establish the fact that Jesus was the Second Adam even before He died, which latter point some deny. Adam was first and alone for a time. The Lord said "It is not good for man to be alone." The power for the generation of the race was in him, but it could not be developed or manifested without a wife, a help fit (meet) for him. Hence the Lord, in order to bring out what was in him, caused a deep sleep to come upon him, then opened his side and formed the wife. The true marriage followed and the race was produced. The dominion was also given to the married pair. "Be fruitful, multiply, replenish the earth, subdue it and have dominion."

The same order is seen in the case of our Lord Jesus, so that the antitypical relation of Christ began before His death, typified by the deep sleep. Jesus was alone and He said of Himself: "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."—John xii. 24. As the power of production is in the wheat before it is sown, the sowing and dying being for its development and manifestation, so it was with Christ;—all to which He was developed must have been in Him before He was sown for death. The shadow and culmination of His real death was manifested in His death on the cross, and the outflowing life from the heart of Jesus was shown by the opened side. "This is He that came by water and blood." "There are three that bear witness in the earth, the Spirit, the water and the blood." They testify to His death, and that death in all its fulness of shadow and substance was testimony and commendation of the love of God. Faith in their testimony is the cause of the development of the church. So as Eve was produced from Adam's open side, it may be as truly said that the church is from the open side of Christ. She is from His heart and is an expression and agency of His regenerating power. Is it not easier to see the beautiful relation between Adam and Christ, and to own that it was designed in Adam as a shadow, than to suppose that these things are all of chance?

To be regenerated is to be partaker of the nature and life of Christ, or to be made alive in Christ. "As in Adam all die, (that has proved to be by the law of hereditary descent) even so (by the same law) in Christ shall all be made alive." The beginning of this great work for mankind in general is clearly expressed by the invitation given after the marriage, "The Spirit and the BRIDE

say come." For want of knowing the plan this grand text has been crowded out of its place, into the gospel age where the water of life is compared by the Saviour to a *well* of water in you and not to a river. But after the marriage, then there is a bride; before the marriage she was an espoused virgin, engaged to be married, waiting for Him to come whom her soul loveth. Now the Spirit draws or invites; then the Spirit *and* the bride. And the water of life will flow as a river broad and deep, and "whosoever will" may drink. The truth then as now will be the regenerating power. Whoever can see the plan can not fail to get a greater view of God's love and a broader view of salvation for the race. And will not the natural result of such a view be an increase of love to both God our Father, and our fellow men? Our prayer is that the reader may indeed catch the spirit of the glorious gospel of Christ.

"DAY DAWN."

THE Editor of this paper is the author of the above named book. If you wish a copy send to J. H. Paton, Almont, Mich. The book contains 328 pages, and is printed in good, clear type. It treats of the general plan of salvation, showing the Bible to be of God, and that God *is* Love. It gives the *prophetic* evidence that we are now entering a new dispensation, and that great revolutions are impending. It is an appropriate handbook for THE WORLD'S HOPE. We ask that both book and paper be studied with Bible in hand, and facts before the reader. Prices, including postage, in cloth 75 cents, in paper 50 cents. To those *unable to pay more* the paper-covered book will be sent for six cents —the postage. To ministers the price is 30 cents or 50 cents, according to binding. If any one has a missionary spirit, and wishes to *give* the DAY DAWN into the hands of others we will supply the paper-covered book at any price suited to his need, only requiring that the postage be paid—six cents a copy. Those able and interested may pay more. Our object is to get what we regard as important truth speedily into the hands of thinking people. Let those who are enjoying this light co-operate with us in sending it out. Any one wishing to *give* a cloth bound book to any person may secure it for 50 cents. Some are doing what they can. Let the number be increased.

Love is the fulfilling of the law.—Rom. xiii. 10.

For THE WORLD'S HOPE.

I AM WEARY, SO WE

BY JOHN FONDEY, M. D

I am weary, so weary; I long for the ho
When these heart-crushing trials of
o'er;
And the skies that so darkly, incessantly lower
Cast their gloom and deep shadows o'er life's way
no more.

I am weary, so weary, of struggling with sin;
Of the wiles of the tempter ensnaring the soul;
Of assaults from without, and fierce conflicts within,
That o'er my tried spirit like the ocean's waves
roll.

I am weary, so weary, of grieving the heart
Of a Father so tender, so loving and true;
Who in mercy inclined me to choose the good part,
And from paths of destruction my wand'ring feet
drew.

I am weary, so weary, of slighting the love
Of that Saviour who poured out His life-blood for
me;
Yet, though often I roam, like the tired, weary dove,
To His loving ark-bosom for refuge I flee.

I am weary, so weary; the loved—they have gone:
Their sweet words of affection no more greet my
ear;
And in sadness I wander through life's way alone,
And wait the blest morning, when with Christ we
appear.

I am weary, so weary; but years as they go,
Make but shorter and brighter the path to be trod;
And soon my glad spirit in His presence shall know
The sweet *rest* that remains to the people of God.

PHILADELPHIA.

WHEN we consider that Moses was the founder of the first national sanitary system of which we have record; the founder of the first republican government which the world has ever known, the United States of Israel; the organizer of the first nation that worshiped the only true and living God, in the midst of world-wide idolatries and defilements; the founder of the first total abstinence society of which history makes record (Num. vi.); the giver of a system of laws which is so founded on the immutable principles of truth and righteousness that it lies at the basis of all modern civil government; * * we may well inquire whether, after all, the career of Moses *was* such a gross mistake.—*H. L. Hastings.*

THE Bible begins with the history of creation and the entrance of sin and death, which made the Saviour a necessity; and the Book closes with a prophecy of the Saviour's success, the new creation, a clean universe, where sin and death shall be no more.

THE WORLD'S HOPE.

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THE WORLD'S HOPE,
ALMONT, LAPEER CO., MICH.

To Correspondents.

We invite short, carefully prepared articles on doctrinal, practical and experimental subjects within the scope of the general plan of the ages. Each writer is requested to *affirm*, and not to oppose others; and each one will be held responsible for his, or her own statements, but our columns will not be open for personal debate nor strife. We also invite questions on points not understood, which will be answered so far as possible. Nothing will be published that seems to have been written in an unkind spirit. Do not send what is doubtful in this direction. The editor reserves the right of remarks on all matter published, but his silence is not to be considered proof of consent to all ideas advanced, whether by correspondents or in selected articles.

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THOSE who both hear and read seem as a rule to have a better understanding of the truths we are advancing, than do those who are limited to either one.

ANY one wishing the volume complete may yet be supplied with the back numbers. In sending your name as a subscriber please say which numbers you have received.

THE WORLD'S HOPE will be sent *free* to those *unable to pay* for it, who will let us know that they want it. Any one so desiring may contribute to this fund for the poor, and also to send samples to new readers.

TELLING others the good news deepens the impression on the speaker's own mind. He that feeds others thus feeds himself.

SAMPLE PORTIONS of the Revised DAY DAWN will be sent *free* to whoever will order them, either singly or in small quantities.

HAVE you ever enjoyed the luxury of doing or giving something to spread the good tidings of salvation? If not, you are missing a treat, for the One that knows has said, "It is more blessed to give than to receive." Choose the way you think will do the greatest good, seeking the Lord's guidance, and never be content until you are more than a receiver of the Lord's blessings.

ABSENCE from home to preach the word prevents us from giving as much attention to personal correspondence and answering questions as might otherwise be desirable. But we are always glad to hear from the brethren and sisters scattered abroad. During two weeks past it has been our privilege to meet with many whom we never met before, at different points in Ontario, and to preach the good tidings to them. It is indeed a pleasure to preach to those who are hungry for truth. It is our earnest prayer that those hearing and reading may not only learn the truth, but also, catching its spirit, practice its precepts and experience the joys of a personal salvation.

ON account of orders received we expect to have bound a number of copies of Volume One of THE WORLD'S HOPE, as soon as one more paper is out. The September number will complete the volume. It will be bound in stiff covers, in what is called "half cloth" style. The price will be fifty cents, including the postage. These we do not offer free to any, and we will only bind as many as are ordered. If those desiring the bound volume will please send their orders and the price at once, it will aid us to hasten the work. It may be convenient for some, wishing to secure the bound volume, to send at the same time the subscription price for the next year.

OUR SECOND YEAR.

THE second volume of THE WORLD'S HOPE will begin with the October number, and we are now prepared to receive subscriptions for it. The price, size and style of the paper will be the same as now. Some are calling for a 32-page paper, and others for a semi-monthly, but either change would involve greater confinement for, and less preaching by, the Editor than at present seem best. It is hoped that all who desire the continued monthly visits of the HOPE will renew their subscription early. All will see the importance of this. Those receiving it free, and wishing it continued so, are also requested to send us a postal at least, expressing their wish. We will continue to send to those *unable to pay* as long as the Lord supplies the means.

FUTURE PUNISHMENT.

LETTERS TO THE PASTOR OF THE —— METHODIST E. CHURCH, PHILA.

No. 2.

ELDER S——, *Dear Brother in Christ:*—In your second sermon of May 20th, on "Future Punishment," text Ps. 93, you presented a number of reasons to show *why* God should, as a Supreme Ruler, punish sin; that we should not question *how* God should conduct His operations; that He has placed all things under law, both in nature and in His dealings with the intelligent creatures He has made; that it is only by punishment law can be executed,—punishment which should be strictly and uniformly enforced to exert any moral influence; that there is a correspondence between rewards and punishments; that penalties and rewards should be sufficiently great; and lastly, that it is not how *we* regard this question of punishment, but how *God* regards it; that he has given us in His word a representation of the sad consequences of sin—that one transgression has brought sin, and pain, and suffering into our world; and, as a protest against sin, as showing its heinous character, He has sent His beloved Son, who has died, the just for the unjust; and God has thus shown His hatred to, and wrath on account of, sin; and that punishment does not, as is contended by some, work reformation, but the contrary, as indicated by the statistics furnished by prisons, created by man for the visitation on him of judgment for crimes committed by him against the peace and well-being of society and individuals.

We should not, indeed, my dear brother, question the wisdom of *God's* plans: they are subjects which should not awaken any doubt as to their rectitude; but we are permitted to doubt the judgment of weak, ignorant man, and the correctness of the opinions he may entertain in regard to the nature and character of these plans and purposes. The Being who created us has, undoubtedly, a right to dispose of us as He pleases; but this disposition we may believe and expect will be one in accordance with the representation He has given of His character; and the central perfection and glory of that character are summed up in the declaration He has made, that *"God is Love."* Everything, then, connected with man's present condition, as well as his future destiny, must be viewed in the light of this great truth—love must work in all His dealings toward us; the object and end He has, and has always had, in regard to His creatures, must be influenced and determined by this glorious attribute of our Creator. It was love that prompted Him to create us; it was love that placed man on trial under law, to make Him acquainted with *evil* (which he could never have known unless he had sinned, nor otherwise have appreciated the opposite condition of *good*, which will be bestowed as the reward of the love of God in the gift of His beloved Son, Jesus Christ); it is love that, through punishment and the revelation to man of His wondrous love in the bestowal of His only begotten One, will yet melt the hardest heart, subdue the most obdurate will, and finally bring the whole human and angelic race into reconciliation to God.

It is clearly evident that, while law and order are essentially necessary to the regular and harmonious movements not only of nature, but also in reference to our physical, mental and moral operations, such a rule of action as law requires is, as respects man, wisely adapted to secure the end sought to be attained by its institution. That pains and penalties should be the result of non-fulfilment of law, is also evidently wise: for pain is a blessing in that it serves to warn us that law has been violated, and the integrity of our organism endangered; and, as in nature, so in morals, it is designed to lead us to guard against influences destructive to our peace and happiness. But whether this pain and suffering on account of law disobeyed, shall be not only severe but also eternal, is to be determined chiefly by the character of the Lawgiver.

This question as to the severity of the penalty of sin, has been viewed in a different light by men of great learning and piety, in different periods of the world's history. Even after increased light had dispersed much of this gloom thrown upon the subject of the penalty of sin by men in the dark ages, it is not a very long time since it was publicly taught and believed that hell was paved with the skulls of infants a span long; and that parents, husbands, wives, and others, who, while on earth, had wept and agonized over loved ones, and labored to bring them to God, would, in the eternal world, whilst they forever were enjoying the bliss and happiness of heaven, look down upon those loved, lost ones, see them writhe eternally in pain, and *rejoice* to see them suffer. Should it not then awaken doubts whether the theology of the *present day* is sufficiently purged, as yet, from its erroneous views of the character and plans of a loving God and Father, in regard to the future condition of those who in this life fail of salvation? Is not the light to shine more and more unto

the perfect day? and may not some have received the light sooner than others, on this subject of God's plans and purposes? I believe this to be the case; and that in this day God has given us brighter and clearer revelations of them; and that He has taught us, as a part of His plan, that the trial of the race in Adam as its representative, and in Israel as a nation, in bringing them under law, was designed to show man's inability through his own unaided efforts to fulfil righteousness; that justification is not by the deeds of the law; that the law is only a schoolmaster to bring us to Christ; and that through a spiritual man, the second Man, law would be obeyed, and righteousness wrought out for the race; that salvation is not of human *merit*, but of the *grace* of God through Jesus Christ. Punishment may be the only means of *executing* law where sin has been committed; but you must not lose sight of the fact that *love* is the great *impelling* motive power leading to sincere and hearty obedience. And while God may, and will, punish disobedience by making men for a time experimentally to realize the evil of sin, He will yet bring them into a condition through grace to obey law through the power of love.

In your remarks in opposition to the view that the object of punishment in the future will be the reformation of the sinner, you maintained that such reformation is not in this world effected by it. But in doing this, you do not consider that the punishment which God will inflict will act in connection with the exhibition of His love. The illustration you gave from statistics of prisons, that punishment does not effect reformation, is not a just or analagous one: for the method pursued in the one case does not correspond with that employed in the other. In prisons, punishment, without the exercise of love, is usually all that is administered; but on the part of God it will be justice, but this mingled with love and compassion. Under modes of punishment usually adopted, the criminal loses his self-respect; his heart is not softened by the treatment adopted; and when he regains his liberty, he feels that he will be shunned and despised by those among whom he will be obliged to mingle. Prison life, then, but moulds him into a more hardened sinner, and he becomes when free more hostile than ever to those who despise him. Where, however, a different course has been pursued,—where love has been manifested, pity and compassion been bestowed,—many a hardened prisoner has been subdued, and been brought to a saving knowledge of the truth as it is in Jesus. Judgment, rightly administered (as it will be), in connection with the manifestation of God's love, will accomplish the final reformation of the sinner; for God has said in His word, that when His "judgments are in the earth, the inhabitants of the world *will learn righteousness*,"—Isa. xxvi. 9.

The fear and terror which the threatening of severe and protracted punishment for sin committed induce, do not certainly have the effect to deter men from sin, as you and others maintain they do. Israel, at Mt. Sinai, amid all the terrors of that awful spot, covenanted with God to render obedience to the law there promulgated—God speaking with a voice—and, removing afar off, they prayed that God would not speak to them, but through Moses: and yet, notwithstanding their fears, amid the thunderings, and lightnings, and earthquake, the fire and smoke, and the loud peals of the deafening trumpet, they broke that law, and danced around a golden calf, the object of their trust and worship. No, it is not fear that leads to obedience such as God requires: it is not fear that brings the soul into the exercise of sweet, loving trust in God, and willing obedience to His commands: it is when God reveals to the stricken, guilty, terrified heart, His great love to man, in the gift of Jesus the Saviour, that it makes a willing surrender of itself to God, and assumes the position of a confiding, loving and obedient child, regarding God as a kind and loving Father, and Jesus as its dear and adorable Redeemer.

The law awakens only feelings of fear, and dread of wrath, in the breast of the sinner; but love disarms the enmity of the soul, and, through divine grace, leads to willing and heartfelt submission.

In all this argument in respect to the influence of punishment in working reformation in the sinner, you must not lose sight of the fact that God is *Omnipotent*, that He has power in Himself to subdue all things, the most obdurate human will not excepted: and if He does not subdue that will through chastisement, in connection with the manifestation of His love in Christ, it must be either because He believes that the universe will, as you said, be more readily deterred from sin by such an exhibition of His wrath on account of transgression, or because He *delights*, not in mercy, but in the infliction of suffering. But is the exhibition of endless wrath, poured out upon a worm for the sins of a few years at the utmost, better fitted to fix the attention of the universe, and lead the beings inhabiting the worlds that roll around us, to fear, and love, and obey God, than the exhibition of that mercy and love which led

Him to bestow pardon, render good for evil, eternal blessings instead of everlasting woe and sorrow? than the manifestation of that love of the Supreme Being, which gave His only begotten and well-beloved Son to be man's Saviour? Would not the hearts of the wondering and adoring hosts of the countless orbs that shine in the heavens, be more readily attracted toward God, have feelings of love awakened, and obedience be rendered more freely and voluntarily in view of a Being whom they loved, than one whom they feared? "Perfect love casteth out fear;" and "Love is the fulfilling of the law." But if the object of God is not to make the temporary punishment of man, with the exhibition of His love in finally pardoning and eternally blessing him, the occasion of so revealing His love to the universe, as to secure the willing, loving obedience of their countless hosts, then we must conclude that God delights in inflicting pain and suffering, and that His nature is not "Love," but wrath and vengeance; which is contrary to the representations He has given us in His word, that He *is* "Love"—that "He delighteth in mercy,"—and that "He will not keep His anger forever." If man has been brought into existence by His Creator, and under circumstances unfavorable in themselves to the attainment of salvation—seeing that it is only through grace he rises above these opposing influences, and is brought into a state of peace and purity, and obedience to God—then, if he is to become the subject of eternal suffering if he fails to secure salvation, he is truly unfortunate in being one of the unhappy creatures through whom God's hatred to sin is to be manifested to a gazing and interested universe, which he, through the display of his own suffering and agonies, is to aid God to keep in subjection to its Maker. ETERNAL SUFFERING!! My dear brother, what an *awful* thought! Bring before your mind, if you can, an idea of the dreadful condition of a soul that shall, if *your* view of Future Punishment is correct, endure its horrible agonies. *Ages* pass by, but as they go other ages come, these to be succeeded by others, the anguish, and pain, and agonies of the unhappy sinner increasing in intensity as they fleet onward; and so on without end—throughout ETERNITY, ETERNITY. Can a being of *Infinite* LOVE, and *pity*, and *compassion* look upon such suffering *unmoved?* Can a God, who SO LOVED the world that He gave His only begotten Son to *die for it*, gaze upon these poor wretched and blaspheming worms—these tortured ones—and execute such vengeance, harbor such feelings of *wrath forever* and *forever?* hear the agonizing cries of these howling demons, and tolerate such scenes, permit such *plague spots* to *exist* in His universe eternally,—*time without end?* Could you, my dear brother, inflict *such suffering?* You are but a worm, with limited powers and capacities of thought, and feeling, and action, whilst God is infinite in His perfections, and His controlling attribute is "LOVE." And could "Love" inflict *such* torture, and do it *eternally?* No. His heart would have to change from that of a *loving Father* to that of a *demon*, of a *fiend*. If *such* a view of *Him* suits *your* ideas of justice and beauty, of love and perfection, you are welcome to all the *happiness* and *pleasure* which the contemplation of the character of *such* a Being can awaken in, and afford you; but I thank God that He has emancipated *me* from the shackles of a *creed*, in relation to Future Punishment, which has had its *origin* with *Satan only*, and was *never* revealed to man as truth by the *Spirit* of the living, *loving* God.

Yours affectionately in Christ,

JOHN FONDEY, M. D.

Philadelphia.

IS CHRIST'S BODY COMPLETE?

THE true answer to the above question is of great importance to many. Many questions similar to the following have been received and seem to demand an answer:

"Do you believe, as taught by some holding a similar view to your own as to the plan of the ages, that the door to the high calling closed in the year 1881?" The possibility of this being true has evidently been a source of much discomfort and even anxiety among many earnest people. So far as I may I would remove such discomfort and fear and hence the following answer:

No; I do not believe that the door to the high calling is closed. If it be true still I have never had sufficient evidence to convince me of it, and I think I have carefully read and considered all that has been written in its favor. Assumptions should not be taken as proof, but, with some people strong assertions are better evidence than good reasons.

It seems to me that the idea of the door closing in 1881 is based upon at least two errors, one referring to a wrong application of the TWO DISPENSATION argument, and the other a wrong view of the church. In relation to the argument which fixes upon 1881 the readers who have the DAY DAWN, especially the Revised Edition, are invited to read again the chapter on THE TWENTY-THREE

HUNDRED DAYS. Admitting that Christ died in the middle of the seventieth week of Daniel ix. 24, and that in a certain sense the Jewish age ended there, and that the latter half of the seventieth week reached to three and a half years after the cross, still what Paul says of the subject in Rom. ix. 28, taken in connection with the fact that Jesus left their house desolate just *before* His death, goes to show that the work of the "seventy weeks" was both FINISHED and CUT SHORT in the *middle* of the "one week." It must appear evident that had the work been extended to the end of the week it would have been finished, but it could not have been both finished and cut short. There is nothing whatever in the prophecy of the seventy weeks that relates to what favor the "remnant" of Daniel's people might have under the preaching of the gospel. Neither is there any *proof* given that the favor to the "remnant" of the Jewish people was *limited* to three and a half years after the cross. "To the Jew first" was a rule that lasted much longer than three and a half years. That the gospel was carried to Cornelius so soon as that has not been proved. It has only been assumed to fit a theory whose basis is also assumed. But even admitting the assumption to be correct as to the time of the conversion of the first Gentiles, still Jews were as much at liberty to come into the faith as before, and there is evidence that even Paul, though the apostle to the Gentiles, made a special effort to reach his Jewish brethren at least seventeen years after his conversion.—See Gal. i. 18, and ii. 1–4. There is no evidence, in fact, that a Jew converted at any time *after* the Jewish age ended, was not entitled to as high a position in God's church as those converted *before* their age ended. Why then should it be claimed on the strength of any parallelism, either the real or the imaginary, that because a man was not converted until after 1881 he could not attain to as high a position as one converted before. We freely affirm that character determines reward, and no circumstance can affect a man's position in the kingdom, *unless it affects his character.*

Those who teach that the door to the high calling closed in the Autumn of 1881, do not pretend that any prophetic period reaches or definitely marks that point. They agree with us that the equality of the Two DISPENSATIONS marks the Spring of 1878 as the parallel point to the time of Christ's death; and by assuming that the work of the seventieth week was not "cut short," though Paul says it was; and by assuming that the "one week" must have a parallel down here, and so reach three and a half years past the Spring of 1878, the Autumn of 1881 is reached. Then again it is assumed that *if* the week had a parallel, then the body or bride of Christ was complete and therefore the door to that privilege closed in 1881. It seems to me too much assumption, for even *if* the week had a parallel, what had that to do with closing the door? Was there any change of a similar character three and a half years after the cross to serve as a pattern for such an event? Surely not; for the same gospel continued to be offered to the Jews afterward as before. Then we are held to the conclusion that even if the parallelism be fully admitted without proof, there is nothing in it to show that the privilege is at an end of becoming a part of the bride or body of Christ. And it is to be hoped that all fear on the subject will be dismissed, and that each one will give due heed to the injunctions to be faithful and overcome, assured that such a course will secure the highest reward. In further consideration let attention be given to the following article.

WHAT IS THE CHURCH?

MUCH depends on a correct answer to the above question. A man's salvation or membership in the church may not depend on a correct view, but it may do much in the way of giving comfort and strength to the child of God. It may also give efficiency to the teacher if he understands this subject. We would suggest that it has never before been so important as now, since the day dawn or transition from the "gospel age" to the "millennial age" has come, and has been talked of so much. The necessity of its being understood now has given rise to a renewed inquiry on this subject, and what had been settled convictions have been modified and overturned in some minds, as a result of this inquiry.

While the agitation of a subject continues there is doubtless a good reason for it, and room to learn. If a view be correct it cannot be set aside, and the lovers of truth need not fear agitation. Truth on all subjects, as God is its Author and Strength, is mighty and must prevail. A wrong premise, if correctly reasoned from, must lead to a wrong conclusion. This is of course equally true of all; and while we think our views are correct, none of us should be over positive as if we could not be mistaken. He that thinks himself infallible may for that reason be more liable to have wrong views. Truth can afford to be patient, for eternity is her own.

The church, the body, or bride of Christ we regard as synonymous. It seems as if no one could carefully read Eph. v, without seeing that these names are used interchangeably. And it is clear enough that the church is represented by a woman,—Eve being the type. It is the work of the gospel age to develop this church and prepare her for the marriage. The evidence that in some sense the gospel age is ended, coupled with the idea in some minds that the church means a *particular number of persons,* has led some to the conclusion that no more can be added to her number. The bride being ready, as in Rev. xix. 7, is by some regarded as meaning complete in number. But it seems more clearly to refer to a *condition* than to numerical fullness. Because we speak of Eve as a type of the church and hold to the gospel age as the period of her development, it is by some regarded as necessarily committing us to the conclusion that no more can be added. But at the risk of being misunderstood we openly reject the conclusion. If the church means a particular number of persons, of course no more can be added when the number is complete; and it is urged by some as making a monstrosity to add members to a complete figure or form. But let it be remembered that the church is called a woman—a chaste virgin—2 Cor. xi. 2, from the espousal at Pentecost, during the gospel age as well as at the marriage. And who can fail to see that adding another hand or a foot to an unmarried woman would make as bad work as if the woman were married. And yet additions have been made all through the age. The difficulty suggested loses all its force when it is remembered,—the great truth for which we plead,—that the church is not a *number of persons*, considered as such, but a *system* or *institution.* Using an earthly church for an illustration, the church, the system, the organic structure, might be destroyed and the people all remain. On the same principle the people making a nation, and the arrangement or plan by which they are a nation are distinct. So the Lord says He will burn up the *nations* and then bless the *people.*—See Zeph. iii. 8, 9. The people and the systems are therefore distinct. The same principle may be seen in a city, a school, any society or a family. All who can see the distinction between the persons and the system, can see that the number of persons may either be increased or diminished, and the system or institution remain the same.

While the number of members and the institution are not the same and never to be confounded, still it is true that a certain number may be requisite for a complete or perfect organization. To illustrate: it requires in some countries ten thousand persons before they can be incorporated as a city. But after the complete organization, then it may increase to any extent. The very object of a perfect organization is usually to draw additions to its membership.

We understand the church of Christ to be a divine institution, a spiritual organization of all who become partakers of the Spirit of Christ. They "are all baptized by one Spirit into one body"—or system. This system could not be fully organized and exalted as the ruling power of earth until a sufficient number be gathered. Hence the ages of preparation before the second advent and the marriage. But the institution once fully established and exalted to power, what is to hinder her victories and consequent increase of numbers? Any society, church, city or nation of which we can think could act on that principle. A typical church, a local earthly assembly, may and often does increase after perfect organization. Why may not the antitype do this? Complete as a system and yet growing in numbers, is the idea. —See Eph. iv. 16.

We understand this system, when complete or perfect as a system, includes the Lord Himself, as its Priest-King, a cabinet of associate rulers "a little flock," and a "great multitude" of citizens. It would not be a perfect system or city if it were all rulers, or all servants. In every body there are members that rule and members that serve. Gradation according to ability, natural or acquired, is essential to complete organization and the working, winning efficiency of the system.

We understand that the church of Christ is called His body, because He is its life power, each one being bound by the law of fellowship because partakers of a common spiritual nature. It is called His wife because of its co-operative agency in the work of regenerating the world. It is called a city—the New Jerusalem—because of its being the capital, the seat of government. "The bride the Lamb's wife" is never directly applied but to the New Jerusalem.—Rev. xxi. 9, 10. For this reason it should never be supposed that either the "little flock" of rulers or the "great multitude" of servants distinct from each other, is called the bride or body of Christ. The bride or city includes both classes. To ignore this fact is not uncommon, but it is to ignore the *only direct definition of the bride given in the Bible.*

The Papal system or church is also called a woman, and that great city Babylon.—Rev.

xvii. 5. It has its gradation too, Pope, priesthood, and laity, its "little flock" and its "great multitude." In this it is *similar* to the true church, though there are great differences. It is a counterfeit, because of its *similarity*, but we *know* it to be a counterfeit because of its *differences*.

The design of the Lord, if we mistake not, is to bless the whole world by the establishment of His church. It is fully organized at the end of the gospel age and exalted to power. Its great conquest over the living nations will be during the 1,000 years. The counterfeit church was united to the kings of earth at about A. D. 538. And her greatest victories were during the following 1,000 years, until the Reformation. By the use of carnal weapons she compelled men to come in. It did not affect her completeness of organization but her numbers increased. So we believe the compelling message of the true church will be during the millennium, after her exaltation to power by the marriage of the Lamb. But, thank God, the weapons of our warfare are not carnal but mighty through God to the putting down of strongholds. He will smite the nations with the sword that proceedeth out of His mouth. Rev. xix. 15. This must be the gospel. Bloodless and glorious victory! The converts are added to the church. The kingdom is *small* at first, as a stone, though perfectly organized, but it *grows*, and becomes a great mountain and fills the whole earth.—Dan. ii. 35.

If you have evidence that the kingdom is already set up, it is no cause for alarm. There are two phases of it. It is a whole family in *heaven* and *earth*. If the new state is begun, to die in the Lord is to pass "in a moment" to the other part of the family. "Blessed are the dead that die in the Lord from henceforth," &c.—Rev. xiv. 13. But there is gradation there, as sun, moon and stars. Each will continue to take the place for which fitted,—rewarded according to works. In the millennial age as well as before, "He that overcometh shall inherit all things."—Rev. xxi. 7. The degree of power will be marked by the victories. The conqueror of self, rises; then in the same degree he reigns. To lift humanity is the joy set before us. Oh! that we may all more fully catch the spirit of our hope and glorious work. And let none fear that the door to the high calling is closed.

TRUTH is infinite and so fundamental. Error is but a perversion or false view of truth and must cease when truth prevails.

HOW TO SAVE A SHILLING.

A poor sick boy, of mongrel breed,
The fruit of Protestant and Roman seed,
To mother's church an inclination had,
But father unto mass would force the lad;
Yet still the boy to church on Sunday stole,
And evidenced a wish to save his soul.

Upon a certain day it came to pass
The father forced the struggling boy to mass.
Some zealous Papists helped to force him in,
And begged the priest to pardon all his sin.
"But," said the man of God, "I can not bless
Till first of all the culprit he confess."

"Well," says the boy, "supposing I am willing,
What is your charge?" "I'll charge you just one shilling."
"Must all men pay, and all men make confession?"
"Yes, every man of Catholic profession."
"And whom do you confess to? "Why, the Dean."
"And does he charge you?" "Yes, a whole thirteen."
"And do the deans confess?" "Yes, boy, they do,
Unto the bishops, and pay something, too."

"Do bishops, too, confess?" "Yes." "Unto whom?"
"Unto the Pope, and pay the church of Rome."
"Well," says the boy, "all this seems very odd.
And does the Pope confess?" "Yes, boy, to God."
"And does God charge him?" "No," replied the priest,
"God charges nothing." "Oh! then God is best.
He is able to forgive my sins, and always willing;
So I'll confess to God, and save my shilling."

—*Selected.*

FROM ARKANSAS.

WITHOUT commentary, without concordance, without revised or any but the common version of scripture, without dictionary, or Greek text,—here in Arkansas, far from the old home,—by God's grace let us attempt to pen and ink a few thoughts. The great and grand things brought to our notice in these days,—let them be approached carefully and handled wisely. The old bondage of errors is gladly enough surrendered. How long has the human mind groaned under their burden! What I write may be best put in the form of suggestions or of queries. I would rather eschew even an approach to a dogmatic manner. Let us begin with some caption like

QUESTIONS AND HOME TALKS.

CHRIST was "manifested that He might destroy the works of the devil." That is very good news indeed. What are works? The fruits of labor, the product of activity. The other day I found a little mud house, built by a spider. I put it into water (after cleaving it from the wall with a knife) and it dissolved, and with its contents perished. What are the devil's works? First, *error* in

doctrine—and all sinful feeling and conduct, pride, unholy ambition and selfishness, anger, hate, despair,—and all sickness and misery,—and last of all, death. These are all to be destroyed. Good news! Where is hell without end, then, and endless sin and pain? Where is great Babylon? Where all heresies and errors, and false doctrines? Where the devil's attempted undoing of God's works? Will not God's works be all the more grandly built and solidly established, after Satan's interruptions?

And Jesus is predicted to "destroy him who had the power of death, that is, the devil." The evil worker himself must go too,—that is, his power be broken. He must be destroyed as a death-potentate. The organizer of mischief must be effectually "bruised in his head," that head where mischief dwelt. Of the devil's works, the Nebuchadnezzarean image must be broken—broken to pieces—and the symbolic bad beasts burned. Now will Jesus fail? Was He manifested in vain? Will not *His* work be thoroughly done? Suppose there is *sin* anywhere—is not sin a devil's work? It must be destroyed as a devil's work, for Jesus has His work to do—for "My Father worketh hitherto and I work."

But some say that in order to destroy sin, the sinner must be destroyed,—that is, eternally put out of existence. Suppose for the moment he is indeed destroyed, in order to destroy the sin of which he has not repented. There is another enemy to be destroyed, and the *last enemy* too, and that is *death*. If death is the last enemy, clearly *all other enemies* are destroyed, before death. And:

What is the effect of destroying death? Is it not the great, grand act of setting free all over which death has dominion? That is a pregnant question, and deserves a thorough examination. Does it, or does it not, include *moral* or *spiritual* death? If it does, then all sinners are set free. But if it means *literal* death alone, then sinners come to life, literal life. And the *order of events* comes in for a help to our conclusion, since if death is destroyed *last*, other works of the devil besides death, and all other works, are destroyed, at least as soon as death is. Then hate, unbelief, pride, despair,—all go, or have gone, when death goes. And when death goes, *life returns*, life to all the dead, for death holds *persons*, and life comes to *persons*. Death is not absolutely destroyed if one person remains dead. To repeat: Now suppose death as the penalty of sin has prevailed, and death has destroyed both sin and sinner. Death's destruction restores the sinner to life, but not his sin, for sin is moral death, and as life is the gift of God, resurrection to life is resurrection of *men* and not of their *sins*. But some will have it that to destroy death means to *destroy dying*, and does not relate to the dead dying in unbelief for six or seven thousand years. Then if but a mere fraction live by the resurrection, and if three thousand millions have died sinners, every century, for six chiliads, there are about 180,000 millions dead, up to the beginning of the millennium, not counting any who die afterward up to the death of death. Does death's death *leave all these dead?*

Let us illustrate. Death is called a *sleep*. Suppose now an army of a hundred thousand men are lying asleep in the field, in the progress of a campaign,—and suddenly word comes from sentries or outposts, that an enemy is advancing in the night. The general of the army makes a proclamation throughout the camp, say at three o'clock in the morning. *"There must be no more sleep."* And the cry rings through the camp,—*"No more sleep!"* What is the plain meaning of the proclamation? Is it merely that a hundred men or ten thousand men, more or less, who may happen to be awake, *must not go to sleep?* Is this it? By no means. They who are now sleeping must awake. So of the dead, when death is destroyed and it is said there must be no more death. Or again suppose it is said with authority to-day, proclaimed abroad over the earth, there shall be no more sickness or disease. What would we infer? Not only that no more well ones shall fall sick, but all the sick on earth to-day shall be made well. Thus comprehensive is the fiat uttered against death. Or at least if we do not so declare the meaning to be, let us *ask* if it is not so. And yet more evident it is, because it is said by Him who has *all* truth and *all* power, "O *grave*, I will be thy destruction." And what does the grave contain? Count up the myriads of prisoners and see. Shall we conclude that the grave must simply *cease to receive*, that it shall have *no additions* to the host of the dead that it incloses and confines. Imagine Napoleon proclaiming in Paris,—"O Bastile, I will destroy thee,"—that Bastile that contained so many living inmates. Suppose the gates were battered down at his command, or that of any other man or men in power, it would not only put an end to the immuring of men in that dungeon, but set free those already within its darkness.

It must be admitted to be a strange spectacle, that of the preaching of so many kinds of error in mixture with truth, or conjunction with truth, in these days. John saw a woman, and wondered with great astonish-

ment. Query after query arises. How much *begetting* power is found in truth thus encumbered and deteriorated? What regrets and wonder will the preacher feel *hereafter*, in reviewing a proclamation thus strangely complex—and even inconsistent? What amount of responsibility or blame attaches to those who reject this encumbered and perverted gospel? What a conflict of ages in the minds of those who have struggled to believe the doctrine of endless torments, along with the boundless benevolence of the Creator! What a work, even though conscientiously done, to impute *unutterable* and *tremendous* severities to Him who made all things:—agonies infinitely protracted for those who never *could* believe in Him of whom they never heard! If it is a sorry sight to see a worm in the heart of a rose, so is it grievous to see errors coiled in the pure flora of gospel truth. As flies in fragrant ointment, as mouldiness in bread, as floating insects in wholesome beverages, so are unholy things of doctrine in the preaching of of the nineteenth century. The eye is intensely offended at the sight of things poisonous, and even filthy (though it be a strongly emphatic word), set on the clean cloth and table of spiritual repast, *with* the viands that are heavenly.

Finally, in conclusion of our table and home talk—in view of the larger and better view of God's amazing grace to the race of Adam—it is comforting to think that children shall not be born to perish hopelessly, that women shall not bear with pain their infant young to be victims of eternal hell-fire, else theirs were a most dismal function, full of the deepest discouragement. Nor shall women bear all manner of bitter hardships for thousands of years, only to bitterly bewail their own birth in the beginning, and their birth-giving to others, by reason of the doom of dying without ever coming to death, or of death without one fire-fly gleam of light ever piercing its gloom. The riches of God's wisdom and knowledge and depth of mercy—and grandeur of benevolence, come like an infinite balm to the tortured mind. O, to get and gain and keep right ideas of God,—to get a view of His face by faith, a face *full of all the language of goodness*—a face mirroring wonderful heart-kindness—a face whose loveliness no pencil or pen could delineate—a face with all the delicacy and strength of a boundless benevolence of mind and gentleness of soul,—a face that must conquer and ravish even enemies to repentance and admiration,—a face full of the eloquence of greatly generous thoughts, a face the index of a heart moved with the most wonderful and relenting compassion to the wretched and sin-enchained,—a face that must be heaven and enchantment to look upon—a face that will *teach* by its lesson giving of strength—its great exaltation of pure and perfect character,—teach by its language of goodness and good will. What wonderful, wonderful things must follow a glimpse at *that countenance* even veiled to soften its splendor! The Lord teach us and help us wonderfully—and Jesus, thou Prince of compassions *come quickly*, for we groan, being burdened, and long for thy instant appearing.

C. COLEGROVE.

Prescott, Ark.

PRIESTHOOD.

N. A. PRINCE.

No robes of white, no bishop's hands,
Can make the man of God complete;
By faith in God's dear Son he stands,
The faith which works with love replete.

No solemn vow, no mystic rite,
Can take the place of holy zeal,
In winning souls from night to light,
From power of sin to heavenly weal.

He is a priest of God Most High
Who girds himself with Truth Divine!
Who dies to live, and lives to die.
Whose life and death with beauty shine.

The care of souls can only be
By might of Him who is the Life;
By quick and tender sympathy
For all whose hearts with woe are rife.

Then be thou strong in Jesus' grace,
My son; for Him all burdens bear!
Look up! Behold His shining face!
He lifts the crown for thee to wear.—*Sel.*

MEN cannot imagine, nor create absolutely new ideas. Facts or truths are the basis of all ideas. So all ideas are either *true* or they are *perversions* of truth. Will some one that does not believe these statements please try his powers of creation, and send us the result. If these statements are true, they should be remembered when trying the creeds of men.

IF no effect can be produced but by a cause equal to it, what but the *fact* that God *is*, could have produced the almost universal *idea* that there is a God? Will some philosophical "Skeptic" answer?

"FIRST the natural, afterward the spiritual" is true of the whole plan based on the two Adams. It is the key to the Bible.

IF subscribers do not receive ther papers monthly let them notify us at once.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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ORDER OF THE AGES.

THE PLAN OF THE AGES is the key to God's word in the sense that it shows its true progression from beginning to end, from the lower upward, each age being a step higher than the preceding one in its manifestation of the truth and in its effects on mankind; and also gives the rule for "rightly dividing the word of truth" so that we may know the proper *location* of scriptural statements. It shows that the ages before the cross were specially designed for the development of the gospel only in type and prophecy; and at the same time proving man's utter helplessness, with or without law, individually or nationally, to rise without a Saviour. They proved the weakness of the flesh. It shows that the gospel age is for the special purpose of the development of the church as a divine system to be the bride of Christ, and hence His agency for the regeneration of the world. It locates election, both scriptural and providential, in the ages preceding the second coming of Christ and the marriage of the Lamb. It shows that the millennial age, beginning with the marriage of the Lamb or the perfection and exaltation to power of the church, is the period in which the living nations are to be judged and disposed of, when the *river* of water of life will flow, or the knowledge of God abound, and "whosoever will" may freely drink of this river, unmixed with mere human traditions. It locates this "free grace" idea in the millennium, and saves us from the common misapplication which makes the Spirit and the BRIDE say "Come," before there is a bride. Before the marriage the church is called an espoused virgin (2. Cor. xi. 2), the Spirit draws, and the water is in the believer "a well," and not a "river."—See John iv. 14. The same plan shows that the fulness of the salvation of the world is not reached until after the millennium, because during the millennium and the "little season" at its close, the Lord and His cabinet of overcomers reign; saving whosoever will partake of the flowing river, and also putting down all rule, authority and power that are against Him; disposing of, either by conversion or destruction, all *living* enemies. But after the Lord has no living enemies left,—that is, when all are either converted or dead,—one more enemy must be disposed of, and that is death itself. To destroy death cannot mean to kill men; that is destroying life. To destroy death cannot mean to put an end to dying; when the last living enemy passes *into* death,—God's prison state,—*that* puts an end to dying, and the destruction of death is after that. "The *last enemy*—DEATH, shall be destroyed."—1. Cor. xv. 26. It follows then that the destruction of death affects the dead and not the living. Death is not an act, nor a process, but a condition. It is the state of those who have died. Life was their state before they died. Life and death are opposite states. To pass from life is to die; to pass from death is to live again. To destroy life is to kill. Hence to destroy death is to make alive.

Now as the destruction of *living* enemies is not complete until the "little season" at the end of the millennium (Rev. xx. 1-9), and as the destruction of death is that of the last enemy, two things follow: 1. The general resurrection does not take place until after the millennium. Hence "the rest of dead live not again till the thousand years are finished," even if Rev. xx. 5 be an interpolation, as claimed by some. If it *was* in-

serted in the text by some uninspired man, it shows that on this point at least he had a right view of God's plan. For if it were true that the general resurrection takes place at the beginning of or during the millennium, as claimed by *some* who reject Rev. xx. 5 as spurious, then this destruction of death would not be, as Paul asserts, the destruction of the *last* enemy. 2. It follows from Paul's statement that, whatever the degree of knowledge or of glory of men when raised, they are not raised *enemies* to God, for the very act or process of raising them is the destruction of the *last* enemy. Then all raised ones are friends, that is, they are reconciled to God, and all are to be raised, for death is to be destroyed. Who can fail to see that if they are raised enemies and so live enemies through all ages, then the destruction of death is not the destruction of the last enemy; and more, that in such a case the last enemy is never destroyed? So also if they are raised enemies and killed again, then the destruction of the wicked is the destruction of the last enemies, and Paul is contradicted. If a temporal death is an enemy, would not an endless death be a greater enemy? If endless death is the curse of the divine law, and men are left under that curse, how could it ever be true that "There shall be no more curse," or "There shall be no more death?" How could the universe ever be free from pain, and sorrow and tears, as the Bible says it will, if somebody's friends, a part of God's offspring (Acts xvii. 29) are to remain endlessly lost, endlessly under the curse of death? The very thought is unbearable to loving hearts. But we are not deciding this great question by human feelings, but by the positive statements of the word which carries the general resurrection of the dead beyond the existence of all enmity. Whatever theory either ignores a universal resurrection of the dead or places it before the destruction of all other enemies except death, needs to be revised in the light of the plan of the ages.

THE greatest causes are invisible. In this world the forms, the bodies, that we see, whether vegetable or animal, are *results* of invisible forces within them.

THE teachings of Christ are the true theology, His life the true religion. Christ's life and Christianity are synonyms, for He was the embodiment and living expression of His own teachings.

NATURAL AND SPIRITUAL.

As the "Plan of the Ages" is the key to the proper *location* of scriptural statements, and so to "rightly dividing the word of truth;" so "First the natural and afterward the spiritual" is the key that opens the word and shows its deeper meaning. That the word is not all open to the natural mind is evident, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual discerneth all things, yet he himself is discerned of no man."—1. Cor. ii. 14, 15. (The marginal reading gives "discerned" instead of "judged.") Then the rule, "First the natural," &c., is applicable both to the word of God, and the mind of the Christian. It will also be seen by the thoughtful that the open word, implies an open mind, and that a person can see new beauties in the word in proportion as the mind is spiritually developed or opened. "Open thou mine eyes, that I may see wondrous things in thy word."—Ps. cxix. 18. These "eyes" are not the external or natural, but the spiritual, "the eyes of the understanding." They whose eyes are thus enlightened have "the spirit of wisdom and revelation in the knowledge of Him," and "may know the hope of his calling, and the riches of the glory of his inheritance."—Eph. i. 17, 18.

When Jesus talked with the disciples after He had risen, "their eyes were opened and they knew Him." They not only saw Him in Person, but "He opened their understanding, that they might understand the scriptures." They could see Jesus "in the law of Moses, and in the prophets, and in the psalms." And they said, "Did not our heart burn within us while He talked with us by the way, and while He opened the scriptures to us."—See Luke xxiv. 31, 32, 44, 45. Then to open the word is the same as to open the understanding; and there is an analogy between the disciples seeing the risen One, the spiritual Adam, and their seeing Jesus when others like their former selves could only see the letter of the word of an old dispensation. He never appeared after rising, except to chosen witnesses.

The word has its "letter" and its "spirit," and the apostle says, "Now the Lord is that Spirit: and where the Spirit of the Lord is there is liberty."—2. Cor. iii. 17. The chapter shows that the gospel of Christ is the "spirit" of the Old Testament, while the "letter" was the veil that prevented the Jew from seeing the truth. The veil on Moses'

face was a type of the "letter" and showed their inability to see to the *end*, that is, the antitype.—Verse 13. To remove the veil is to remove the natural blindness. The mind can see spiritual truth only in proportion to its spirituality. The apostle clearly maintains this principle of analogy between the letter as a veil, and the mental inability of the people. He says "the *letter* killeth," and speaks of the "spirit" as hidden, yet he says, "Their *minds* were blinded, for even unto this day remains the same veil in the reading of the Old Testament; When Moses is read the veil is upon their heart; But when it shall turn to the Lord the veil shall be taken away."—Verses 14–16. This is as much as to say that when the minds of the people are sufficiently developed by and into the truth, they will see Christ and His gospel in the Old Testament. And will not the same rule be applicable to both Jew and Gentile? Some can see the gospel in its glorious fullness in the types, allegories and prophecies of the Old Testament. See "Gospel in Type" in Aug. No., in which Adam, Eve, their marriage and the generation of the race are shown to illustrate the Plan of the Ages and the salvation of mankind.

Some can see only the "letter" even in New Testament teachings, but all Christians see the deeper meaning in some points. Perhaps none can as yet see it in all points. All will agree that the meaning of the Saviour's parables is not in the surface, but is *covered* by the terms of the parable. They will agree that in a parable "wheat" does not mean wheat, and that "tares" do not mean tares, but that they represent two classes of men, "the children of the kingdom" and "the children of the wicked one," but many are inconsistent enough to claim that "fire" means fire in the same parable. Or in another case they will claim that "a rich man" means a rich man, and a poor man—"Lazarus"—means just such a person, and so believe that one goes into endless "fire" torments and the other to "Abraham's bosom," (Is that literal?) when the only reason given is that one was "rich" and the other was "poor." If they would look at the plan, and the facts, they might see in that parable the change that actually took place at the first advent to both Jew and Gentile, the one dying out of favor and the other into it. The one was "buried" and the other "carried into Abraham's bosom"—the covenant blessing.

All agree that in much of Jesus' teaching bread, water, hunger, thirst, rest, clothing, &c., &c., had a deeper meaning than the natural, being used to illustrate spiritual conditions and blessings. They will admit that in the "bread of life" the bread is spiritual, but some will make the life natural. It is hard for some to see that either life or death can be used in a spiritual sense, because they think of man only as a physical being. They do not see or know more than the external or "outward man." But it seems as if all might see that "You hath He quickened who were dead," cannot mean the external. Men may be dead spiritually, while alive physically.

All admit that when Jesus spoke to the woman of Samaria of the water of life as "a *well* of water" that it was spiritual and not literal,—that the literal was the illustration; but it is not easy for some to admit that "the *river* of water of life" is the same kind of water,—truth,—only an abounding supply of it. So that cubical city, covering an area of two and a quarter millions of square miles, and all its elements are by such ones held to be literal. Some even claim that it will be the capital of Palestine, that the saints will be in it, and that the Jewish nation will dwell in Palestine outside of the city. Such persons should know that Palestine contains only a little more than twelve thousand square miles. Such a city would cover nearly two hundred such countries as Palestine, and leave no room for farming outside. That city evidently is a symbol of the perfect church, which as "the bride the Lamb's wife."—(Rev. xxi. 9, 10) is to be the enlightening and regenerating power of the world.

When the Bible speaks of a great multitude washing their robes and making them white in "the blood of the Lamb," nearly all admit that the robes, the washing and the whiteness are not literal. All admit that Christ is not a literal Lamb, but perhaps the majority of Christians still urge that this must mean literal blood. Some, because we demur at this point, accuse us of calling His blood "a common thing." We admit that literal blood *is* a common thing, but the "blood" that washes, sanctifies, cleanses from all sin, &c., is a very rare and uncommon thing. Peter says this "precious blood of Christ" is "incorruptible," as compared with "silver" and "gold,"—two of the most incorruptible of earthly things. Then this redeeming blood must be spiritual, or the comparison of the apostle fails. As blood is the life power of the flesh so the "Spirit of Christ" is to the new or spiritual man. And what Christian does not know that it is the indwelling Spirit that cleanses from sin and makes the garment pure and white? Our worst wish for those who see differently is that the Lord will anoint their eyes that they

may see the truth on this subject as clearly as they see some other spiritual truths which they once thought were natural.

Jesus said, "Except ye eat my flesh and drink my blood ye have no life in you." This we understand to mean receiving the truth both in body and spirit. Who can fail to see that in this the natural is but the shadow of the spiritual?

ELDER AND YOUNGER.

THE natural and the spiritual are, in the order of development, related to each other as the elder and the younger, and the elder *serves* the younger. This principle, "First the natural and afterward the spiritual," is true of the whole plan as based on the two Adams. The first Adam is the elder and the Second Adam is the younger in the order of development and manifestation; and the elder *served* the younger as the container, and the basis of development, as the way by which He came. The pre-existence of Christ in His Divinity is not weakened by this fact. It was by the assumption and regeneration of His humanity that He became, in the *perfect sense*, the Second Adam. The first Adam, the natural, the earthly, was the type or figure of the Second Adam, the former being the unit of the whole race for its generation, and the latter being the Unit of the whole race for its regeneration. The two Adams are both Heads of the race on opposite planes. Adam, in the broadest sense, means mankind, all the race on the natural plane. To be "in Adam" means to have a share in his nature. And all who have that nature die in Adam. In the same broad sense the Second Adam means all mankind; and to be in Christ means to be a partaker of His nature. And it is written that "As in Adam all die, even so in Christ shall all be made alive,"—regenerated. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Those who would limit the "all" to a part, in the Second Adam, should show that "all" does not mean all in the first Adam. The "as," the "even so" and the "all," carefully guard the fulness of salvation for which we plead.

The relation of the two Adams, and of the natural and the spiritual in all God's plan, has a number of typical illustrations. One is that of Esau and Jacob, of whom it was said "The elder shall serve the younger."—Rom. ix. 12; Gen. xxv. 23. These were the representatives of "two nations," or two classes as Paul applies it, Esau representing "the children of the flesh," the natural, and Jacob, "the children of promise," the spiritual. Paul shows that this distinction was maintained between Isaac and his brother and afterward in Jacob and Esau. This was God's election, "Jacob have I loved, but Esau have I hated." Let its allegorical character be seen and then, if you choose, raise the question, "Is there unrighteousness with God?" Remember these two men represent two great principles, the natural and the spiritual, and see that it is the spiritual that God loves, and loves the natural less, and makes the natural, the elder, serve toward the development of the spiritual. (To "hate" is to *love less*, as cold is a less degree of heat.) Yes, dear friends, even Esau in due time will rejoice that he was permitted to illustrate so important a principle, involving as it does the endless well-being of all.

While in the history Esau lost his birthright, and was angry, he afterward became reconciled to his loss and to his brother. In this world the natural seems to be almost supreme. It may be that this is illustrated by the fact that Jacob called his brother *lord*."—Gen. xxxiii. 14, 15. But as Jacob is a supplanter, so in due time the spiritual must supplant or supercede the natural.

The case of Isaac and Ishmael, the two sons of Abraham, are also used allegorically as an illustration of the relation of the natural and the spiritual.—See Gal. iv. 22-31. Ishmael was by a bond-maid, Isaac by a free-woman. The bondson was the elder and natural, the younger was by promise and so the type of the spiritual. The elder was the persecutor, and was cast out. The two mothers, Paul shows, represent two systems or two covenants. The Jewish system is the natural mother, and the Gospel system the spiritual mother in this allegory. "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." The Jewish and Gospel dispensations are thus made to represent the two principles, and the turning point,—the cross, or death of Christ—between the natural and spiritual in the case of our Lord Jesus, was at the right time to make the two dispensations equal in length. See DAY DAWN. What a grand system of truths the Bible reveals!

The natural is first as the basis for the development of the spiritual, and thus serves. The Gospel church follows the Jewish, in a certain sense growing out of it, and then supplants it. The spiritual man is in a similar sense of the natural, is served by it, and in due time supplants it. So the Second Adam grows out of the first and supplants

him. The natural has not power of itself to produce the spiritual, but the regenerating power from above can do the work. To bear the image of the earthly is a necessity in order that in due time we may on account of Christ bear the image of the heavenly.

THE SAVIOUR OF THE WORLD.

In the person and work of Christ is given us a manifestation of the regeneration of the whole race with the cross as the turning point between the natural and the spiritual. For this purpose He took on Himself our nature and conditions. He had to be not only a man, but *the man*,—MANKIND—in order to fully represent the *race*, in first the natural and afterward the spiritual. He had to be the embodiment of the race on the earthly side, or natural, in order that He might in His own person carry them over or transplant them to the spiritual by regeneration. To say the least, He was *reckoned* as being the race, or *world* of men. Hence Jesus spoke of His own death and victory as the judgment and victory of the "world."—John xii. 31, 32. In this representative sense, and for the purpose of destroying it, the *sin* of the world was laid upon Him. "He bore our sins in His own body on the tree." Hence, "Behold the Lamb of God who taketh away the sin of the world."—John i. 29. Because of this representative position and work of our Lord Jesus, it was foretold that in His death and resurrection He would "make an end of sins and bring in everlasting righteousness."—Dan. ix. 24. As we stand by faith at the cross, we see an exhibition of God's hatred of sin and His love for mankind. He destroys the sin and saves the man. The risen Jesus is to us an exhibition prophetically of a regenerated race. Jesus was not a mere example of God's saving power, but He was the Divine embodiment as well as the human,—hence the Saviour as well as the representative of a saved world. In Him was not a *measure* of the Spirit, but the Spirit without measure, and hence He was the Life-giver of the whole race. He stood as the Unit of the whole race for its regeneration, as truly as Adam stood as the unit of the whole race for generation. The difference between the two is: Adam was *only* human; Jesus was *both* human and Divine. Hence Adam, humanly speaking, failed, but Christ succeeded. The race without a Divine nature given them could not rise. Humanity cannot regenerate itself. Jesus is the Fountain of life for mankind.

As He stood in the attitude of the world, with the world's sin, it was necessary that He should die to it, and in order to die to it fully it was necessary that the lower nature should die. Hence His sacrificial work culminated at the cross, and He rose perfected.—Heb. v. 9. What He did thus was what must be done in mankind, and hence what they needed. He did it for us in Himself, and so will do the same *in* us by the Spirit. He being lifted up—highly exalted—will draw all men unto Himself. Oh! that all might see Him as their representative and therefore security. He does not exempt us, as if He had done this work in our stead, but as what was done in Adam is carried out on each member of the race; so what was done in Christ will be carried out on each member of the race. Hence all men will on account of the love of God and the power of His Spirit, both die to sin and the old nature in which sin inheres, and be perfected in holiness, and the image of the Second Adam. He that can *see* himself in Him in His death and resurrection, is the true believer. Such an one is brought in contact with the love and power, that destroy the enmity and so bring into harmony with God. As long as men are dead to and so unconscious of their true relation to Christ, it is to them as if He had not done all this for them. Hence they have not the joy, comfort and practical salvation which the believer has. But the unbelief cannot destroy facts; neither can faith make them. Jesus *is* a man's Saviour or he has no right to *believe* that He is. What Jesus has done He has done, and it only awaits the awakening, in God's time and way, of the sinner's mind to a realizing sense of the truth. Then it will work a practical result. "We trust in the living God who *is* the Saviour of *all* men, especially them that believe." Oh! that men knew that what Christ has done for them is a reality as immovable as the throne of God!! What a solid Rock! To have this assurance is faith. But if it were not true, none could rightly believe it. Christ's work seals to us the legacy of salvation. Sinners may well trust such a Saviour, and as soon as they do they will love and obey Him, and so be saved.

WHY are the Jews seldom on the criminal list? Because of their temperance. The most prolific source of vice and crime of all sorts is the use of intoxicating drinks. Was it one of Moses' "mistakes" that he anticipated modern reforms by the establishment of the first total abstinence society—the "Nazarites"—of which history makes record?—Num. vi. 1–4.

THE RESURRECTION.

"IT IS SOWN A NATURAL BODY; IT IS RAISED A SPIRITUAL BODY."—1. Cor. xv. 44.

SOME think that Paul applies this text only to the present and future bodies of a few, the saints of the gospel age. But it should be borne in mind what question he is answering. It is not, How are the dead *in Christ* raised up?—but, "How are *the dead* raised up, and with what body do they come?"—Verse 35. He had just been asserting that because Christ is raised therefore "the dead" will *all* be raised. Notice the frequency of his use of this term "the dead." "Now if Christ rose how say some that there is no resurrection of *the dead*. But if there be no resurrection of *the dead*, then is Christ not risen."—Verses 12, 13. "Whom He raised not up if so be that *the dead* rise not. For if *the dead* rise not then is not Christ raised."—Verses 15, 16. "For since by man came death, by man came also the resurrection of *the dead*. For as in Adam *all* die, even so in Christ shall *all* be made alive."—Verses 21, 22. This last verse shows that when Paul said "the dead" he meant *all* that died in Adam. *All* are sure to be raised, because Christ is raised. So Paul reasons. Then having established the fact of a universal resurrection, and the final victory of the Lord, (verse 22–26) he comes to the question of *how* "the dead" are raised, and with what body they come; and the statement "It is sown a natural body; it is raised a spiritual body" is given in answer to this question. We venture to say that, but for a preconceived theory, no one could make Paul's teachings even appear to say that only the believers in this life will be raised in a spiritual body. The writer was first staggered as to such a theory by reading this chapter.

Notice that when Paul says "the dead" he does not say nor mean dead bodies. This will be apparent by the absurdity of reading it so,—"How are dead bodies raised up, and with what body do these dead bodies come?" The thoughtful reader will see that if the *person* could not be thought of as distinct from the body, there could be no question as to *what* body each must have. So those who cannot think of man's individuality as distinct from his body are of necessity great sticklers for the "same old" body in the future life. They say, "If it is not the same body it will not be me." But not so thought Paul. He said, using grain to illustrate, "That which thou sowest thou sowest not that body which shall be * * but God giveth it a body as it hath pleased Him and to every seed [each person] his own [new] body."—Verses 37, 38. The seed is not the body, though identified with and by it while it is in the body. This is proved by the fact that the same seed has a new body in the resurrection. The "it" is the "seed" and not the body itself. Otherwise Paul is made to say that God will give every *body* its own body, which is absurd.

Because one class seek to sustain an unscriptural idea of *immortality* without Christ, why should another class take the extreme view that a man's personality is inseparably identified with his old body. Paul distinctly teaches that the outward man perishes and the inward man is renewed day by day, in the case of the Christian. And we understand him also to teach that in such a case when the outward is dissolved in death, that it leaves the inward man "naked," or "unclothed," ready for the "sleep in Jesus" until the morning when He comes.—See 2. Cor. iv. 16 to v. 4.

The apostle, while teaching that all the dead are in due time to be raised spiritual bodies, does not ignore all distinctions between those raised at Christ's coming and those raised at later times. "Every man in his own order," is doubtless true of rank or degree of glory, as well as to time. The first ripe is the best in quality, though the nature be the same. Paul divides spiritual or heavenly bodies into three grades as represented by sun, moon and stars. These grades may severally apply to the fruit of the gospel age, the millennial age, and the other ages to come. We know that Jesus said of the fruit of the gospel harvest, "Then shall the righteous shine forth as the sun."—Matt. xiii. 43. But though a man may be only as a very small "star" in the resurrection, still he is heavenly or spiritual. "So also is the resurrection of *the dead*."

It should be observed that the contrast between the two bodies of each person,—"corruption," "dishonor," "weakness" and "natural" or *animal* on the one side, and "incorruption," "glory," "power" and "spiritual" on the other side—is not between a *dead* body and a spiritual body, but between a *living* natural body and a spiritual body. It is contrast between the *life* conditions which are inherited from Adam and those inherited from Christ. "It is sown a soulical (Gr. *psychical*) or animal body," refers to a body full of animal life. Men do not sow *dead* seeds, expecting a crop. Will the Lord sow dead bodies? Can a dead body die? That which is sown "is not quickened *except* it die."—Verse 36. Then it is sown alive in order to die, and so grow. Mankind is here brought to view in two stages of develop-

ment, first the natural or animal as inherited from Adam and afterward as spiritual by inheritance from Christ. God has sown the race in Adam, which is the natural, to be quickened by the glorious Sun of righteousness, and to be developed into bodies of His kind. "As we have borne the image of the earthly, we shall also bear the image of the the heavenly." Paul in his whole argument proves that the fact of our being first *in Adam* is a warrant that we shall afterward be in Christ, "For as in Adam *all* die even so in Christ shall *all* be made alive." Because Adam was animal we are animal; because Christ is spiritual we shall be spiritual. The process has two stages—generation and regeneration. The decree "Ye *must* be born again" cannot fail.

GOD'S WILL AND WAYS.

DEISTS argue that if God be God, then human history and experience, with all its wretched imperfections, is traceable directly to Him and therefore is a true exponent of His will.

Christians reason in much the same way when they teach that disease and death, famines, pestilences and desolating storms, are providences sent directly by a Father's hand. Some even go so far as to say that it was God's will that man should sin. [Right that man should do wrong!!!—ED.] Now this reasoning is somewhat true and somewhat false.

If the Deist can fully substantiate his claim, then there can be no such thing as moral responsibility, and the capacity for remorse and repentance is a useless element in our nature. But even the blindest can see that we have a *power of choice*, and that while "Binding nature fast in fate," God has "Left free the human will." This power to choose is a precious, though a costly gift. It is a portion, imparted to each human being, of the quality which, unlimited, makes God All-powerful. Rightly used, it secures for man the heirship of God. Wrongly used it may result in everlasting woe.[?] Now it is God's will that man should have this gift. Reverently we refrain from questioning His wisdom in its bestowal. Thankfully and understandingly, we can believe that in the end the blessing accruing from it will far exceed the woe. But it is both illogical and unjust to hold God responsible for man's mistaken choice. He was *free* to choose. No one controlled him. He could have chosen truth and obedience instead of falsehood and sin. He alone is responsible for the evil results following his choice. That despair is not numbered among those results is due to a Father's wisdom in limiting man's power.

If the Christian were right in regarding God as the Author of all that makes humanity miserable, [and especially if those miseries were endless,—ED.] then eternity were too short to reconcile such cruelties with His professions of love. If God sends sickness, death, famine, and storm, why did Christ, God's second Self, heal the sick, raise the dead, feed the multitude, calm the storm, and refuse to condemn the guilty? Was His mission here to undo God's dispensations? He came not to destroy, but to fulfil, the law and the prophets. No one ever had reason to ascribe the cause of a single sorrow to Him. He gave blessings both physical and spiritual, as freely as air and the sunshine are given, to all needy ones. He never stopped to inquire if the receiver were worthy. Good and bad alike were welcome. The fact that help was needed was sufficient reason for help to be given. He gave His life for us, not only on the cross, but when He consecrated Himself to our needs. The fulness of His nature that filleth all things was not held too rich or too sacred to be placed at the disposal of weak, weary, perishing men and women.

None, perhaps, have ever realized the benefits that lie in the words, sometimes so hard for our rebellious lips to utter,—"Thy will be done." Never, never, should they be said as to sorrows. Learn to know your Father better than to ascribe to His great tender heart the anguish that wrings yours. "He permits it," do you say? Yes, but mere sufferance is very different from actual guidance and control. The government of England permits many inhuman and barbarous practices in India; but it is only until the time comes for her, with her higher civilization and clearer light, to break the chains wherewith ignorance has bound her subjects. God permits many things because the words, "Thy kingdom come, thy *will be done* in earth as it is in heaven," are as yet only a prayer. They are not, as usually supposed, an expression of submission, but rather an entreaty, a heartfelt desire, that He whose right it is may take to Himself His great power and reign, and thus the afflictions that try our souls be forever abolished.

L. A. A.

THE Lord Jesus is the supply for all spiritual need,—bread for the hungry, water for the thirsty, clothing for the naked, rest for the weary, life for the dead.

All growth is from within outward.

THE WORLD'S HOPE.

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We invite short, carefully prepared articles on doctrinal, practical and experimental subjects within the scope of the general plan of the ages. Each writer is requested to *affirm*, and not to oppose others; and each one will be held responsible for his, or her own statements, but our columns will not be open for personal debate nor strife. We also invite questions on points not understood, which will be answered so far as possible. Nothing will be published that seems to have been written in an unkind spirit. Do not send what is doubtful in this direction. The editor reserves the right of remarks on all matter published, but his silence is not to be considered proof of consent to all ideas advanced, whether by correspondents or in selected articles.

WE will send a printed index for Vol. 1 to any one sending us a three-cent postage stamp.

WE are glad that a goodly number are accepting our offer as to DAY DAWN. Let the number be greatly increased. See notice.

THIS is a good time to call the attention of others to the paper. We intend if the Lord will to send out a large number of samples in October. For this purpose we again ask our readers to send us a large selection of names of those to whom they would like to have samples sent. Let those interested join heartily in an effort to increase our circulation.

WE would remind our readers that if they want a bound volume of THE WORLD'S HOPE for the year now closing, now is the time to send for it, as only enough will be bound to meet the demand. We offer them for fifty cents a copy, including postage. It is necessary in this matter that the money should accompany the order. If any of our readers wish to bind for themselves, or otherwise preserve the whole volume, and have lost a number, we will do what we can to supply the missing links.

THIS number of our paper closes the first volume. It scarcely seems a year since we commenced this work, but so it is. As mentioned in our last, we expect to continue its publication. The second volume will commence with the October number. It is very important that all who desire the continued visits of the HOPE, should renew their subscriptions at once. Allow us to *urge* you to prompt action. We are not urging any to subscribe if they do not want it. We never intend to do this. But if you want the paper, please let us know as soon as possible. Do not put off till to-morrow what you should do to-day. If you will think a moment the necessity of this will appear to you. Do not take it for granted that we know that you want the paper continued. How can we know if you do not tell us? If you are interested and *not able to pay* for it, send a card saying that you want it. We want to hear from *all* our readers soon.

"DAY DAWN."

THE Editor of this paper is the author of the above named book. If you wish a copy send to J. H. Paton, Almont, Mich. The book contains 328 pages, and is printed in good, clear type. It treats of the general plan of salvation, showing the Bible to be of God, and that God *is* Love. It gives the *prophetic* evidence that we are now entering a new dispensation, and that great revolutions are impending. It is an appropriate handbook for THE WORLD'S HOPE. We ask that both book and paper be studied with Bible in hand, and facts before the reader. Prices, including postage, in cloth 75 cents, in paper 50 cents. To those *unable to pay more* the paper-covered book will be sent for six cents—the postage. To ministers the price is 30 cents or 50 cents, according to binding. If any one has a missionary spirit, and wishes to *give* the DAY DAWN into the hands of others we will supply the paper-covered book at any price suited to his need, only requiring that the postage be paid—six cents a copy. Those able and interested may pay more. Our object is to get what we regard as important truth speedily into the hands of thinking people. Let those who are enjoying this light co-operate with us in sending it out. Any one wishing to *give* a cloth bound book to any person may secure it for 50 cents. Some are doing what they can. Let the number be increased.

IMMORTALITY.

SOME brethren agreeing with us as to the general view of God's plan have kindly criticised our view that all will be immortal. One brother writes as follows:

"With the light we have, we should when necessary discard old definitions, when we find they do not convey the true idea to us. For instance, Immortality, Young defines as *deathless;*—but we find the angels are deathless. As God alone hath immortality, Young's definition is not true. What quality, attribute or power has God—alone? I answer the Life-*giving* power. This He conferred on Jesus, to give life to His Body. They, and they alone, of Adam's race, become immortal, to give life to the world, who while they will be incorruptible and deathless, never receive immortality. Quite a number accept this view gladly as making clear what was before confused. If made known through the HOPE others might be benefitted."—A. R. S.

If this view is necessary to the right understanding of our Father's plans we are glad to let all our readers have the benefit of it. And if it is true it will be so even if many besides the Editor cannot see it. Some seem to think the above view is necessary to preserve the proper rank of the saints and the gradation in the kingdom. But our view ignores neither one. We believe in the descent of life from God through Christ to the church and the world, and also in gradation of position and glory according to the time and order of development. But whenever a person is confirmed in life, so that he cannot die,—becomes deathless,—then he is immortal. Immortal means not mortal, or never dying, and we think this is so whether the person *gives* life or not.

We know of no way to learn the meaning of words except by lexicons and dictionaries. To say that immortality is *life-giving* seems contrary to all known language. The apparent fallacy of this departure from the old definition of immortality is based on a misquotation of scripture: "*God* only hath immortality." There is no such statement in the Bible. Why will men quote it so? It is speaking of the exalted JESUS as "King of kings and Lord of lords, WHO only hath immortality, dwelling in the light (of God), &c."—1. Tim. vi. 15, 16. That JESUS *is* this "King of kings" is confirmed by Rev. xix. 16. This is the name written on His vesture. All admit that JESUS was immortal when Paul wrote the statement. In reference to CHRIST JESUS as Head of the race it is true that He was the first and only immortal Man. But it would not be true to say that He alone of *all* beings was immortal. Even if the word means life-giving, as our brother says God had, before Paul wrote, conferred it on Jesus, at least two were then immortal. With these facts in view it is not necessary to discard Young's definition because angels are immortal. If immortality does not mean deathless, how can we be sure that any being human or divine will always live? The Greek adjective, *aionios*, only means age-lasting. The life and glory of the age about to come is promised to those only who "seek for glory and honor and immortality."—Rom. ii. 7. A man must be immortal if he is not mortal. A mortal man could not live so long as the age, but an immortal one is sure of all ages. Those who seek for deathlessness in Christ now, by a patient continuance in well doing, have the promise of that age and its glory, in contrast with the age-lasting destruction of the wicked, but no *endless* destruction is threatened. When death is swallowed up of life, and there is no more death, all will be deathless, or immortal. That this glorious result on the world is to be brought about through the instrumentality of the church as "the Bride, the Lamb's wife" has been shown before. The nature of a thing determines its duration. Adam and Eve gave their nature to their offspring, hence they are mortal. The Second Adam and His wife will give their nature to their offspring, hence they will be immortal. To be made alive in Christ seems to us to mean being made partaker of His nature. If men were simply made like the first Adam that would be "in Adam," but not "in Christ."

ANOTHER brother presents a more common view as follows:

"A gift is something bestowed upon man which he never possessed: a restoration is placing him back where he once stood. The gift [of immortality] is bestowed upon the true church [the little flock]; but the rest of the race will be restored to life: such a life as Adam had before he sinned. For life and immortality is brought to light through the gospel. The first will have an independent life like God Himself. The second class will continue in life by being obedient. The blessing of immortality is only offered now to the obedient, to be bestowed at the resurrection out from among the dead. The restoration will be given to all the rest of the race: but the perpetuation of life will be continued to the obedient in future ages. A vast difference! One class will be kings and priests to God, and reign on the earth over

all the rest, and will be a blessing to all the families of the earth."—W. H. W.

This view is more plausible and more common. If true in all respects we want our readers to believe it. "Prove all things; hold fast that which is good." But we would ask, 1. Could not what a person once *had* and lost be a "gift" when restored? 2. Where is the scriptural evidence that "the true church" is only a "little flock" of "kings and priests." We admit that the "kings and priests" of "the true church" are a "little flock" as compared to the whole church, which has also a "great multitude." See "WHAT IS THE CHURCH," in July No. 3. Where does the *word* teach that anybody, in any age, will be restored to, and perpetuated *in*, such a life as Adam had before he sinned? Is it not assumed without proof that the difference between the firstfruits unto God and the later fruit, is that "the first will have independent life" but that "the second class will continue in life by being obedient?" Prophecies of life by obedience may be quoted which relate to the gospel age or to the millennial age. But the destruction of death, which holds the mass of men, is not due till all other enemies are destroyed, which is after the millennium. If there is any Bible evidence that anyone will die after death is destroyed and "there shall be no more death," let it be produced. We are confident the Bible is not so inconsistent. When the *last* enemy is destroyed, no more enemies can exist either to live or die.

We are aware that much stress is laid on the word "restoration," as if it could only mean the recovery to a *condition* that had been lost. But we would suggest that the gospel does not propose to restore *what* man lost, but to restore the *man*,—to take man out of death into a *better* condition than he had before. What he had he could lose, but the new he cannot lose. He goes down in and on account of Adam, that is, the earthly. He comes up in and on account of Christ, that is, the heavenly. They are transplanted or transferred from the old to the new. "As *in Adam* all die, even so *in Christ* shall all be made alive, *every man* in his own order; Christ the firstfruits, &c." We freely admit the superiority in *quality* and *position* of the first ripe grain, but the *latest* ripe even is of the same *nature*. "How are the *dead* raised up?"—not a part, but the same "dead" he has been talking of, the same "all" that died in Adam. His answer is very comprehensive, and it seems vain to say as many do that Paul here means only a part. "There is one *glory* of the sun, another of the moon, and another of the stars * * So also is the future life *[anastasis]* of the *dead*" [the *same* dead as before]. The three grades seem to make room for the differences between the saved of the gospel age, the millennial age, and afterward, but let it be observed that the "star" is *heavenly* as well as the "sun." The *degree* differs, but they are the same in *nature*. As all in Adam have the image of Adam, so when all are made alive in Christ, *every man in his own order*, all will bear His image. None do *now* obtain the life of Christ but those who seek for it by a patient continuance in well-doing. These have an honor and glory which the others can never possess, but that they will all when made alive in Christ be deathless,—immortal—seems to us beyond all doubt. This salvation is God's legacy or gift.

DAY IS COMING.

BECAUSE the two dispensations,—Jewish and Gospel,—are equal, and the one was for the development of a typical church, and the other the true church, some suppose that when the latter period is ended no more can be added to the gospel church. If this be true then on the same principle no additions have been made to the Jewish nation since their dispensation ended at the death of Christ. But none will admit this; why then cling to the other? Because God has been pleased to place two dispensations of equal length so as to illustrate the relation between the natural and the spiritual, with the cross at the turning point, it is not to be inferred that all the natural was confined to the former age, nor that all the spiritual is confined to the gospel age. All natural men always have been and always will be in the state represented by the Jewish or legal dispensation; all spiritual men always have been and always will be in the state represented by the Gospel or spiritual dispensation; and the way to pass from nature to grace will always be by the cross. While a man is condemned, the law, which reveals his state as a lost sinner, is by this means a school-master to lead him to Christ.

It seems so difficult for some to see that the development of a typical *system* in the Jewish age, and of an *antitypical* system in the gospel age, is a different thing entirely from finishing up the work of making natural men, or of making spiritual men. All interested in these general truths admit that all Jews, born since their dispensation ended, belong to that servant house as really as those who were born before. Then why not on the same principle, admit that all Chris-

tians made so after the ending of their special dispensation will belong to the house of sons? Let this question be thoroughly considered.

By the measure of the two dispensations God has given us our *location* on the stream of time. We are assured that the millennial morning dawns. The beginning of the the legal recovery of the Jewish nation is an external "sign" of this truth. The physical, social, political, mental, moral and religious agitations all indicate a speedy change, a change now in process. The increase of light on the gospel and in every sense indicates that day is here. The troubles are effects of the light, which, by one means or another, will speedily bring all wicked systems, and oppressions to judgment. Thus Satan will be bound, evil restrained, and the reign of Christ introduced. Who could ask for a combination of conditions in all departments, that would speak louder and with a more certain voice, than does the "trump of God" that our King has entered upon the work of setting things in order, gathering out of His kingdom all things that offend? When this transition is past, "Then shall the righteous shine forth as the sun in the kingdom of their Father." Oh! to be clothed with light as with a garment, and to have the heart pure and in love with that which will not offend the King.

For The World's Hope.

ANSWER TO "I AM WEARY."

A. H. W.

Not weary! Not weary! Gracious Lord, would I be,
But working, still striving, forever, for Thee.
Know we not that our striving is never in vain?
Know we not that true toil shall ne'er end in pain?
For we know in Thy service no labor can be
That shall not be rewarded most richly by Thee.

We *will* not be weary, though struggling with sin,
Whilst the wiles of the tempter ensnare us within;
For do we not know that the Lord is still near?
That his ears are aye open; still waiting to hear?
The Defender will come at the voice of our prayer,
And we be relieved from the prince of the air.

Then *shall we* be weary, and heart-crushed within,
When Jehovah Himself shall defend us from sin?
When the All-loving Heart and the Eternal Arms
Shall secure us all peace; shall dispel all alarms?
Now when we trust Him, need we e'er grieve at heart,
Whilst He thus *enables* to choose the good part?

No weariness, then, need to crush down the heart
Of those who are *wishing* to choose this good part.
With succor at and, and with promises sure,
What! have we not faith for a day to endure?
Whilst even in sight of our spiritual prize,
With exceeding great joy, shall the Day Spring arise.

Marlette, Mich.

BAPTISM.

"Thus it becometh us to fulfill all righteousness."—Matt. iii. 15.

In the ordinances as elsewhere there is a danger to some of seeing only the letter,—the external. One extreme however tends to another and so some ignore the appointed ceremony. Why do this? But let us inquire as to the meaning or spiritual significance of baptism rather than as to its form. The meaning indicates the form, leaving no room for dispute. Better no form than one void of meaning.

How does obedience in baptism "fulfill all righteousness?" Let us remember that it is the *reality* symbolized, and not the *symbol* that fulfills righteousness. But the reality and the symbol are coupled as one in the letter of the word. Hence a strong argument in *words* can always be made that the ordinance secures the remission of sins, and the washing away of, or cleansing from, sinful conditions; but a little thought will show that water cannot do this, while truth in the spirit of it can and does. This deeper import of baptism is always growing into the mind of the experienced Christian, who even began with the greatest stress on the "letter." The position here taken may to some seem dangerous as tending to belittle the form. But this is not our intention, but rather to dignify the form on account of its spiritual import. But of this we are sure, whatever *others* may think, that we have stated a principle that accords with the experience of every *growing* Christian, every *true disciple*.

The meaning of baptism, we apprehend, is all that is involved in death and resurrection—death to the old nature and the perfection of the new. Hence *after* Jesus had obeyed the symbol He said, "I have a baptism to be baptized with and how am I straitened until it be accomplished." It has a going down into death and a coming up into life. It is illustrated by the growth of a kernel of wheat, it dies in order to live.—John xii. 24. It is the natural when going down, or rather the natural goes down, and the person is spiritual when he comes up. This is the reason that the death and resurrection of Christ made the turning point between the natural or Jewish dispensation, and the spiritual or gospel dispensation. What was true of Christ becomes true of all that He represented, hence to those who had like their Head obeyed the ceremony, which is a symbol of putting on Christ, Paul afterward said, "Put ye on the Lord Jesus Christ, making no pro-

vision for the flesh to fulfill the lusts thereof."—Rom. xiii. 14.

The real baptism is equivalent to complete atonement, or reconciliation. The truly reconciled will be in *harmony* with God. Nothing short of a fulfillment of *all* righteousness,—death to all sin and sinful conditions, the destruction of the enmity, the flesh, that is, the lower nature in which these sinful conditions inhere, and rising or development into *all* elements of spirituality, truth and holiness—could constitute a perfect atonement, and satisfy the Lord. Baptism represents all this grand change as a means of the endless harmony between God and man; the voluntary obedience rightly understood is a pledge or act of consecration to such a death to sin and rising to holiness; and hence on account of its import it is a fulfillment of righteousness. Just as Jesus in His death and resurrection as our Representative "made an end of sin and brought in everlasting righteousness," so the obedience to the symbolic act which represents this work of Christ, may be a means of, or help to, the *assurance* of remission and cleansing in His name. "Through the faith of the operation of God who raised Christ from the dead,"—(Col. ii. 12)—we stand by the risen One, justified in Him, and can see in His victory a prophecy of the victory of all in due time over sin and all its effects; for the power manifested in Him is that by which "He is able even to subdue *all* things unto Himself."–Phil. iii. 21.

The way out of Adam into Christ is by death and resurrection. Christ is the Second Adam, in the complete or perfect sense, only since He passed out of the natural into the spiritual. Hence Adam is the natural man and Christ is the spiritual Man, and to "put on Christ" is to be made alive in and by the spiritual life. The act of baptism only represents, and this is its dignity that it does represent, the putting on of Christ. In the light of the plan and the relation of the letter to the spirit, what a fullness in such scriptures as these: "So many of us as were baptized into JESUS CHRIST, were baptized into His DEATH." "Planted in the likeness of His death, raised in the likeness of His resurrection."—Rom. vi. Read the whole chapter. "For by *one Spirit* are we all baptized into one body * * and have been all made to *drink* into one *Spirit*."—1. Cor. xii. 13. "Buried with Him in baptism, wherein also ye are risen with Him."—Col. ii. 12. In the light of all these scriptures and the experience of real and advanced disciples who can doubt as to the "One Baptism" of which Paul speaks. The letter, the external, is its shell, and the spiritual reality, is its kernel. This reality is the final outcome of Christ's work, in each individual and so in all the world, and therefore is a fulfillment of all righteousness.

WHAT IS IT TO BE BAPTIZED FOR THE DEAD? Paul showed the folly of such baptism "if the dead [all the dead] rise not."—1. Cor. xv. 20–32. As our Lord Jesus died and rose for the dead, and as His baptism symbolized the great change, it can thus be said that He was "baptized for the dead." In the carrying forward of this reconciliation of the world, each believer into Christ, as also the church as a whole, becomes a sharer in Christ's sufferings, is "baptized with His baptism" and so made "conformable to His death," and has part in His resurrection. All such are coworkers with Him both here and hereafter. So as their work is practically toward the same end, and He was baptized for the dead, so are they. Oh! that we may all realize the glory of this "high calling of God in Christ Jesus," which looks forward to and will secure the victory of God in the salvation of all the dead.

THE STRANGER.

AN EASTERN LEGEND.

An aged man came late to Abraham's tent,
The sky was dark, and all the plain was bare;
He asked for bread; his strength was well-nigh spent;
His haggard look implored the tenderest care.
The food was brought. He sat with thankful eyes,
But spake no grace, nor bowed he toward the East.
Safe-sheltered here from dark and angry skies,
The bounteous table seemed a royal feast.
But ere his hand had touched the tempting fare,
The Patriarch rose, and leaning on his rod,
"Stranger," he said, "dost thou not bow in prayer?
Dost thou not fear, dost thou not worship God?"
He answered, "Nay." The Patriarch sadly said:
"Thou hast my pity. Go! eat not my bread."

Another came that wild and fearful night.
The fierce winds raged, and darker grew the sky;
But all the tent was filled with wondrous light;
And Abraham knew the Lord his God was nigh.
"Where is that aged man?" the Presence said,
"That asked for shelter from the driving blast?
Who made thee master of thy master's bread?
What right hadst thou the wanderer forth to cast?"
"Forgive me Lord," the Patriarch answer made.
With downcast look, with bowed and trembling knee;
"Ah me! the stranger might with me have staid,
But, O my God! he would not worship Thee."
"I've borne him long," God said, "and still I wait;
Could'st thou not lodge him one night within thy gate?"

—*Selected.*

"THE more light the more hope!" says a brother. Then clearer views of God will give brighter hope for the world.

For The World's Hope

THE CHRISTIAN'S PASSOVER, OR LORD'S SUPPER.

The above are the only two names given to this institution. The first occurs in 1. Cor. v. 7; the second in 1. Cor. xi. 20. The very names prove it to be an institution to be observed in the evening, and not on Sunday near noon, if we are to be guided by the Bible; for it certainly teaches us that the passover instituted by God, through Moses, was to be kept in the *evening* and not in the daytime. And Jesus observed it according to the law of God, in the *evening* with His own disciples. On the end of the last Jewish passover, which He ate with His disciples, He instituted the Christian's Passover, or Lord's Supper, to be observed by His followers until he returned. It was the NIGHT in which He was betrayed that He instituted the Lord's Supper. He did make a change in the elements, but not in the time. For the time was fixed by God Himself, and His true Lamb was slain according to His own appointment, on the 14th day of the first month. If Jesus intended this Supper to be observed at some different time, He certainly would have told His disciples of the change. But as He left the time as God had appointed, and only changed the elements, it seems plain that such an institution should be observed at the time (annually) of His death; for His death is what the institution *declares.* We read of breakfast, dinner, and supper, in the New Testament, each meal filling its own time: morning, noon and evening. The above institution is called by Paul "The Lord's Supper." If He intended it to be observed in the day-time, near noon, he certainly gave it the wrong name. But he tells us plainly it was the NIGHT in which Jesus was betrayed, that He instituted the Lord's Supper, immediately after eating the passover. What night was it? It was the 14th of the first month, or Jesus did not keep the law of God. This is the guide we have of getting the time. And we can depend on the divine revelation of God, given through His prophets and apostles; and not on the Jews. When the above institution is mentioned in the New Testament, it speaks of "the bread," and "the cup." Jesus took "bread" (unleaven bread) to represent His broken body; then the "cup," to represent His spilled blood. Wherever this institution is spoken of in the New Testament, it always mentions both the "bread" and the "cup." It is mentioned in Matt. xxvi. 26, 27, 28; Mark xiv. 22, 23, 24; Luke xxii. 19, 20; 1. Cor. x. 16, 21; 1. Cor. xi. 23, 24, 25. (1. Cor. v. 7.) It seems these are all the places this institution is mentioned; and "the cup" is always mentioned in connection with "the bread." To claim that the "Lord's Supper" is mentioned in Acts xx. 7*, is only to beg the whole question at issue. If an individual could read Acts xx. 7 to 11, clear of preconceived ideas, he would not even conclude the "Lord's Supper" was observed at Troas. All Protestant churches are founded on what some man infers the Bible teaches; and not on what it says, even on this and other questions. And on his inferences he founds a party. Again, what was in that "cup?" Was it a material that would make men drunk? Certainly not. Jesus called it the "fruit of the vine;" which will harm no one, even to drink a glassful. (We only mention this to show the purity of the material.) It does seem the material used should be pure, the pure "fruit of the vine;" *the only thing that represents the blood of Christ,* and not the stuff sold called wine.

Once more, in every nation he that fears God and works righteousness is accepted of Him; so it seems one individual may observe this institution alone, and be acceptable to God. No doubt it is more a family institution than a priestly one; for where two are gathered together in my name, I am with them, says Jesus. He says, Do *this!* Do *what?* Observe this institution, as I have altered it, in remembrance of me, until I come; not in remembrance of the deliverance of the children of Israel from Egyptian bondage. But do THIS, in remembrance of MY DEATH, until I come. What time would be more appropriate to observe this institution in commemoration of the death of Jesus, than the 14th of the first month annually, at which time His death took place? But as He rose from the dead on the first day of the week, what day would be more appropriate to commemorate His resurrection? There could be much more said; but a hint to the wise is sufficient.

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REMARKS BY THE EDITOR.

THE above article is inserted because it is kind, candid and brief, though we do not fully endorse it. We do not consider the subject so vital as some others, but it is not to be despised. And if the writer is in error, still we do not regard it as very dangerous, unless he or others seek to build a party or sect on the opinion. If the "protestant churches" are blamed for inferences, and consequent "party"-isms, others should be

*This was a feast of charity. See Jude 12; 2. Peter ii. 13.

careful of similar mistakes. By what rule does our brother infer that Paul was speaking of this ordinance in 1. Cor. v. 7? Certainly no "Christian Passover" is there mentioned. It is "Christ," and not an ordinance, that is called "our passover." The *fulfilment* of the passover, that is, its antitype, doubtless covers the whole gospel age, from the death of Christ until the firstborn are delivered in the day of trouble. In the type it was all done in one short night,—the sacrifice, the feast and the deliverance. The whole gospel age with its harvest seems to be the period for the antitypical sacrifice, feast and deliverance. Any one who will carefully read Paul's statement, 1. Cor. v. 7, 8, may see no reference to the "Lord's Supper" at all, but when he says, "Let us keep the feast," that he refers to the spiritual "feast" of which the old "feast" was a type. The unleavened bread in the type was literal; not so here, but is explained to be "sincerity and truth." The passage is an exhortation to holy life. If this passage does refer to the "Lord's Supper," as our brother claims, it certainly disproves his own statement that the "cup" is *always* mentioned with the "bread." No "cup" in this passage! But again, this passage shows that the "cup" *not* being mentioned does not necessarily prove that the "bread" in any passage is not of the Lord's Supper. We know that the passover had both its "bread" and its "cup," but only one is mentioned here. We know that the Lord's Supper had its "bread" and its "cup," and therefore as the "breaking of bread" was its leading act, it is not necessary that the "cup" should *always* be mentioned, though it often is.

How does our brother know that the "breaking of bread" in Acts xx. 7 was a "feast of charity" or love, as something different from the Lord's Supper? As this institution is called the "communion"—(1. Cor. x. 16,) it should be, if understood, a feast of love. Why not? In Acts ii. 42 "breaking of bread" is given as one of the practices under apostolic teaching. Did the apostles regulate or direct as to ordinary eating? Surely not, only that everything should be done to the glory of God. Verse 46 may refer to ordinary eating, but who *knows* that the early disciples when meeting daily did not daily commemorate the great Sacrifice of the Lord. *We* have not said that the first day of the week is the only time He was commemorated, though Acts xx. 7 seems to indicate that on the first day they came together for that purpose. Where is there any apostolic authority for coming together to have a feast? We think 1. Cor. xi. 34, forbids such a practice,—"If any man *hunger* let him eat at home." Looking at these facts we are made to infer that the "breaking of bread" in public under apostolic direction *must* refer to the "Lord's Supper," even though the "cup" is not always mentioned.

We admit that this ordinance was instituted in the "evening" on the 14th day of the first Jewish month. But both Luke xxii. 20 and 1. Cor. xi. 25 show that it was *after* the passover supper. Then it was a new institution, and not a modified or "Christian Passover." It is not then to be controlled by the law. It was not the time of His death, but the fact, they were to commemorate. Is not that as important at other times? Why commemorate annually, when it is not under law? "Appropriate?" Why not as appropriate to observe it each week, in the evening when it was instituted? Why not commemorate His resurrection only once a year as well as His death? And should we be careful to observe it "very early in the morning while it is yet dark" because He rose then? If it is to be observed according to the Mosaic law, how many know when the passover is due, without appealing to the Jewish custom? Does not 1. Cor. x. 16, 17, show that, in addition to the commemoration of the Lord's death, the ordinance was designed to show that *we live* by the body and spirit of the Truth? Do we not need to eat spiritually more than once a year? Is that not really the true object of all Christian meetings? Does not this ordinance symbolize our eating to live, even as baptism symbolizes our entrance, or birth, into life?

We think where the spirit of the matter is not seen, there is danger of making too much of mere form whether observed annually or oftener. It is not our intention to establish a rule, where no rule is given; but we would express this thought: that this institution was designed as an aid to memory, and was so used by the early disciples at *all* their meetings for worship, and for breaking of the bread of truth. We have no quarrel with those who may think otherwise.

THE nature or spirit of a thing makes its form. The difference in forms is the *result*, not the *cause*, of the difference in natures.

ONE says, "I have long since learned that a man may differ from me in his convictions and be neither a knave nor a fool." Important lesson!

THE LAW.

VERY confused ideas are entertained by Christians generally, of the extent of the meaning or import of the law. Some think that it was, in the main, simply for the social, political and moral government of the nation of Israel, and therefore ended with the casting off of that nation. Others see dimly that some of it is prophetical, but can not admit that it is all so without giving up many time-honored traditions. While there are a few that see that the law prophesied, and these are invariably drawn to more exalted views of God's love, and the extent of salvation being and to be wrought out in Christ.

Not only is the law rejected by many, but there is a growing tendency to repudiate the study of the Old Testament. This is not in harmony with Paul. If it was an advantage to be made the depository of "the oracles of God," it is surely more profitable to understand them. Christ said, "Search the scriptures;" and a failure to believe the writings of Moses is given as the cause of the Jews not believing in Him.—John v. 45–47. May not the same be just as true to-day? Paul exhorted Timothy to study the scriptures, adding, "they are able to make thee wise unto salvation;" and also that "all scripture * * is profitable." Have the conditions and necessities of the followers of Christ respecting truth changed? The minds of the apostles were opened that they "might understand the scriptures" (Luke xxiv. 45), and the context shows that it was that of Moses, the Prophets and the Psalms. And Christ said, "Ye are my witnesses." Was it not necessary to understand the scriptures in order to be witnesses that could produce irrefutable evidence? The apostle Paul at Rome appealed to "the law of Moses and the prophets" in his testimony concerning the "kingdom" and "Jesus."—Acts xxviii.

It would be a means, perhaps, of leading Christians to more fully appreciate the Old Testament writings if they would keep this one fact steadily in view, viz: When the New Testament writers use the term scriptures, *it refers to the Old Testament.* Christ said (Matt. v. 17), "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil." No! nothing shall "pass from the law till all be fulfilled." "Yes," say many, "and He fulfilled it, and therefore if it *was* prophetical the prophecies can not be applied to the future." In this lies the stone of stumbling with many.

A failure of the mass of Christians to see anything but a consummation of all things at the second advent, is where the difficulty lies,—a crowding all declarations of the word into this age. (It is in the "age to come" that the faithful are to receive eternal life,) forgetting that there are "ages to come" in which He will "show the exceeding riches of His grace."—Eph. ii. 7. In short, the difficulty lies in the traditional errors of world-burning, ending of time and of a resurrection of all with spirit bodies, ["It is sown a natural body; it is raised a spiritual body."—1. Cor. xv. 44.—EDITOR.] thus making "the word of God of none effect." There are many features of the law that have not been perfectly fulfilled as yet, neither can they be until after the sounding of the last trumpet. Observe, that with all the typical sacrifices there was a typical result that followed, like cause and effect. And this result was never reached until the sacrifice had been made in accordance with the law pertaining to that sacrifice. Prominent among such sacrifices is that of the paschal lamb, of which Christ is the antitype; and deliverance came to the first-born that observed the law in the type. And so it will be in the antitype, the observance of which requires the whole gospel age, and the result will be beyond. None but the first-born were endangered then, if the law was not kept, but the deliverance of the mass of the nation depended much on the deliverance of these first-born. So it is in the antitype. It is usually believed that this age ends when Christ comes. The jubilee was an institution of the law and therefore is a prophetical declaration of the release of all men, which must be done after Christ comes.

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GOSPEL IN TYPE.

II.

WE have seen that the history of Adam and Eve illustrates the plan of the ages; shows its progression from the lower to the higher, from the natural to the spiritual; shows the true position (pre-millennial) and value of the second coming of Christ and the marriage of the Lamb; and that it is God's plan to develop the church first, that by it He may afterward bless and save the world. Whoever can see these things will value the history of creation more than ever, and will not think of the plan as narrow nor look upon God as unkind.

Another illustration of the same plan, but giving additional particulars, is found in the history of Abraham, Isaac and Rebekah.

Perhaps no two types, prophecies or parables are given to teach exactly the same thing. Each will have some feature peculiar to itself. Abraham in this represents God the Father, Isaac represents Christ, Rebekah the church, and Eliezer the Holy Spirit who takes out "a people for His name."

It may be noticed here that the great principle, "First the natural and afterward the spiritual," is more than hinted at in the change of the name of Abram to Abraham, and of his wife Sarai to Sarah, by the insertion of a "breathing" or "h" as we call it. It is the inspiration or breath of the Spirit that makes the basis of the New Creation.

Abraham had a son of promise, an only begotten son, Isaac, by his wife Sarah; and Jesus is "the only begotten Son" of God. Both were supernaturally produced.—Gen. xviii. 9–14; Matt. i. 20. Let it be observed that the life of Isaac before the sacrifice is taken into account; so the life of Jesus on the earth side is also taken into account. Hence the supernatural production refers to the manner of birth in both cases. Then Isaac both before and after the typical death and resurrection, is a type of Christ both before and after His death and resurrection. There were two sides to Adam's life also, before and after the "deep sleep." This location of the sacrifice *after* the birth, should answer those who claim that the sacrifice of Jesus consisted in coming in the flesh; and the location of the supernatural birth *before* the sacrifice and consequent perfection should answer those who claim that Isaac only represented Jesus after He was raised from death, in order to get rid of the supernatural birth of Jesus.

It is usually admitted that Isaac is a type of Christ, (Gal. iii. 16) and this is the key to the application. Abraham offered Isaac a sacrifice, and on the journey to Mount Moriah he was three days under the dominion of death.—Gen. xxii. 4. So Jesus was three days under its power. Abraham by faith foresaw the victory of Christ, and received Isaac from the dead "in a figure."—Heb. xi. 19. Jesus rose the third day in fact. The natural and spiritual are both here, with death and resurrection between them. Oh! that all might see that Jesus *must* have represented the race on the lower side in order that they might be regenerated in Him.

After the typical resurrection of Isaac, and the real resurrection of Christ, the next important event is getting them each a wife. Neither Isaac nor Christ finds his own wife. In the allegory, Eliezer, Abraham's "eldest servant," was sent to bring a wife for Isaac. —Gen. xxiv. And so he stood in the attitude of the Holy Spirit, by which the "bride, the Lamb's wife" is called and developed. From the time Isaac was received from the dead in a figure, he stood as a type of the risen, immortal, Jesus. After the marriage, the husband and the wife are on the same plane—the heavenly; but Rebekah, the virgin, (verse 16) represents the church in the earthly phase, during the gospel age, not as a bride, but as "a chaste virgin" espoused to Christ, engaged to be married.—2. Cor. xi. 2. And Rebekah as a wife and mother represents the church in her glorious position and work after the marriage,

Eliezer met Rebekah at the well, where the engagement took place, and she received the "earnest" of her future wealth, a "jewel for her forehead" (see margin) and "two bracelets for her hands." So the Holy Spirit met the virgin church at Pentecost, and gave her the "earnest" of her future inheritance as the bride of Christ.—Rom. viii. 14–17; Eph. i. 13, 14. Both head and hands were consecrated and adorned.

After the engagement, Rebekah entertained Eliezer and the other servants until the morning, and then they hastened away to meet Isaac. She had not seen him, but she loved him, and though she was entreated to stay, she said, "I will go." So the church during the night of waiting, has entertained the Holy Spirit and Angels as guests. But she has longed for the morning, that she might see Him whom her soul loveth. He is One whom even the archangel worships.—Heb. i. 16.

Isaac did not come all the way to meet his spouse, nor did she go all the way to meet him. They met in the open field. So Christ does not come to earth to meet the saints, nor do they go to the third heaven to meet Him. The Lord descends, and they ascend. They meet in the air, or rather in the middle heaven, of which the air is a type. (See "Coming of Christ" in DAY DAWN). The Lord Himself escorts them into the Father's presence. Jesus said, "Ye cannot follow me now, but ye shall follow me afterwards."—John xiii. 36. The "hidden manna" and the rod of "power" are promised to the overcomer.—Rev. ii. 17, 26, 27.

The true idea of wife suggests motherhood, and offspring is the only *positive proof* of the married state. It was said of Rebekah, "Be thou the mother of thousands of millions."—Ver. 60. The motherhood of the church is not a matter of doubt. She is the agency of the Lord for the regeneration of the world. Truly GOD IS LOVE.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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GOD IS LOVE.

MAY this key-note of the gospel ever be, as we trust it has been, the key-note of THE WORLD'S HOPE. We begin this second volume with gratitude for the past and with hope and courage for the future, with a sense of love to God and man, and with the prayer that the hearts of all, editor, correspondents and readers, may ever be tuned in harmony with the key-note. A year ago, when this publication started on its mission, it seemed to some like a mere experiment that would soon be abandoned. In counsel with trusted Christian friends, and waiting upon the Lord, we believed we were moving as the finger of God indicated. We still believe that we are living in the beginning of God's "due time," as indicated by the prophetic periods, and the plan of the ages, for the proclamation, in connection with these, of the great truth that God, having wrought out the salvation of mankind in the person of Jesus Christ, is indeed "the Saviour of the *world*"—(1. John iv. 14); "the Saviour of *all men*, (though) specially of them that believe;" because He "gave Himself a ransom for all to be testified in due time," He "will have all men to be saved and come to the knowledge of the truth."—1. Tim. ii. 4-6 and iv. 10. This truth is the blessed good news of reconciliation and forgiveness, not either *one* alone, for "God was in Christ, reconciling the world—(yes, the *world*)—unto Himself, not imputing their trespasses unto them."—2. Cor. v. 19. Hence it is the blessed privilege of every minister of the word, to which privilege, however, very few as yet live up, to proclaim this legacy of salvation for all, and in pointing to the Lord Jesus to say as John said, "Behold the Lamb of God, which taketh away the sin of the world."—John i. 29. Whatever others may think as to their duty,—and "to his own Master each one stands or falls"—we regard our duty as being one with the blessed privilege. The words of the hymn express our attitude to this work:

> "I *love* to tell the story
> Of Jesus and His love."

We believe His love causes love in every heart that believes it. The gospel of Christ is the power of God unto salvation, to all such.—Rom. i. 16. He does not save from punishment without saving from sin. He does not save without faith, but unto faith, by the entrance of His word that giveth light; and He is "the true light that lighteth (in due time) every man that cometh into the world."—John i. 9. He does not save without repentance, but the goodness of God leadeth to repentance.—Rom. ii. 4. We have full faith in the ultimate success of love over sin and enmity.

This faith, hope and love have been the inspiring cause of our work. And our confidence has been rewarded with the growing confidence of others. They no longer regard THE WORLD'S HOPE in the light of a mere experiment, but they expect its publication to be continued. This is shown by the steady increase of the subscription list, and by the renewals which are constantly coming in. We do not wish to make it appear that our subscription list is very large. The paper is not as yet self-supporting. But it doubtless soon might be if *each reader* would add even *one* more subscriber to the list. Would not a very little active earnestness secure this? We expect to continue to do missionary work with the paper as rapidly and extensively as names are sent us and

means provided. We invite the earnest co-operation of all who are enjoying with us this blessed view of the gospel.

While we are happy in our work, it has not been without its difficulties. We are not carried forward on flowery beds of ease. Many obstacles and prejudices have sought to hedge our way and hinder our work. Even some from whom, on account of their degree of light, better things might have been expected, have misunderstood our teachings and apparently our motives, have called hard names, consigned us (?) to a terrible destiny, and have done what they could to prevent the circulation of the HOPE. To be wounded in the house of friends is hardest to bear; but they are doubtless sincere.

We have been cheered in our work by letters from many earnest and long-experienced Christians, in and out of the sects; by the gratitude of the aged ones, poor in this world's goods, to whom the paper has been sent free; and by the substantial aid of those who are made stewards of more of the Lord's money. These, with the increasing confidence, confirm us in the idea that we have not been running unsent.

Had our broad view of the gospel and its hope for all mankind been indorsed mainly by the irreverent, the profane and wicked, there might have been a justification of the charge that its tendency is evil, and that those believing it are using God's mercy as a cloak for moral deformity. Or if our view were indorsed only by young, untrained and inexperienced Christians, it might be charged to their ignorance, and we might have been led to suspect that we had lost balance by leaning too heavily toward mercy. But it is re-assuring when some of the best men and those of long study of the scriptures and of humanity, of long experience and devotion, —the aged saints,—are found leaning toward mercy and the "larger hope" for mankind. We are glad that the young and the strong are not left out from this light, for when the aged have gone to the higher side the mantle will continue to fall on the younger. "The old men for counsel and the young men for war!" But is it not the necessary effect of a long and intimate communion with our God of love and mercy, to mellow the heart, to take off the severities, to expand the heart with compassion for the erring, and with a greater love for *all* mankind? Does not the worship of such a loving heavenly Father, whose "mercy endureth forever" and "who will not hold His anger forever," tend to make men lean toward mercy, to "heap coals of fire"—(love) on the heads even of enemies, and so to overcome evil with good?"—Rom. xii. 20, 21. Is not this result of such worship simply a faint approach to the infinite mercy and compassion of God? The true worshipers cannot be more merciful than the Lord Himself.

Love, like many other things, can only be known by experience. The beloved and loving apostle John spoke a great truth when he said, "He that *loveth not* knoweth not God; for God is love."—1. John iv. 8. How *can* we understand God's feelings toward the weak, erring, lost sinner, until our hearts are imbued by the same spirit? This comes by experience, by communion. There are three grades of sincere Christian life. The first and lowest grade has the greatest number,—they want to be good, to do right; all Christians have this quality. They are not enemies; they have been reconciled. The second class is smaller. In addition to loyalty they want to know the reason of things, —the philosophy of the plan. The third and highest class have all that the others have, but they have advanced as it were to the holiest, gone behind the plan and caught the spirit that suggested it,—that spirit is love. They, too, love the poor lost ones and by all means seek to save them. They are like Jesus, good Samaritans. To hear the truth that God is love is a primary necessity; to believe it is a great advance, but to *know* it by a share in God's feelings toward the sinner is the greatest of all. And this state comes by communion with God. This is why free and aged pilgrims lean toward mercy.

"Love never faileth," said the apostle.—1. Cor. xiii. 8. This is a great truth. Its power is untiring and immortal. It will not only always last, but must finally succeed. It pleads for the salvation of the lost ones; it may be scorned and rebuffed because not yet understood, but it comes again and again to the attack, removing the obstacles, the scales from the eyes and the vail from the heart, and being immortal in its duration and powers, it will not take "no" for a final answer. The resistance of the poor blind natural heart brings evils indeed, evils which are unavoidable to a state of unbelief and rebellion; but love *pities* the rebel, and so, if possible, doubles the effort to break the scales and rend the vail, and so *give* faith, repentance, and remission of sins. Let it be repeated: "LOVE NEVER FAILETH." The prophet has said, "He will not fail nor be discouraged."—Isa. xlii. 4. He says: "My word shall not return to me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it."—Isa. lv. 11. Do we not know that He sent the

Living Word to "destroy the works of the devil," and so "to be the Saviour of the world."—1. John iii. 8 and iv. 14. This certainty of success on the Lord's part is the basis of His promises of success to the workers in His cause. "Cast thy bread on the waters: for thou shalt find it after many days." The weeping sower "shall doubtless come again, rejoicing, bringing his sheaves with him." "Be ye stedfast, immovable, always abounding in the work of the Lord: forasmuch as ye know that your labor is not in vain in the Lord."—1. Cor. xv. 58.

Faith in the certainty of God's success, is that which brought THE WORLD'S HOPE into existence, and is the cause of confidence that our work shall be prospered, especially because we believe the *time* has come during which it is to be testified that Christ gave Himself a ransom for all. But if for any reason this *paper* should not prosper, still the great truth for which we plead cannot fail, and the Lord may readily find some better way to spread it. Meanwhile as He gives strength and leads the way, our aim shall be to "hold forth the word of life," and to maintain the relation between *believing* God's word, *doing* His will and *enjoying* His favor; these we hold as the sum of Christianity. We have confidence that the word of the Lord will continue to unroll as the ages advance, and the fitness of the word to the times be more clearly seen. It will shine "more and more," dispensationally, and also in the individual experience of all faithful Christians.

This first number of the second volume will reach many persons who have never seen the paper before. If the reader is not a Christian let him listen to heaven's message of love. Here is a legacy for you, sealed by the death of Christ the Testator. He died for your sins, and rose again for your justification. You were in Christ when He died and rose, in the sense that the undeveloped wheat is in the seed out of which it grows. Jesus compares His work to the process of wheat dying and growing.—See John xii. 24. And in verse 32 He shows that it includes "all men." Take what He did as including you, and you will know what the drawing is. It is a fact; claim it as yours, and you will be as the wheat grown. Joy and peace as a result of your faith will be yours.

If the reader is a believer in the Lord Jesus as His Saviour, we would ask, Are you satisfied with your condition? Are you at ease in Zion, or wide awake? Are you satisfied with the ordinary teachings and practices of the nominal church? Do you love Christ, and Christians, and the truth, more than you love your sect? Are you willing to study the Bible that you may know and do God's will even if it should lead you away from your old ways?

We invite you to read this number with the Bible in hand for reference. Accept nothing and give up nothing but what the word requires. If you think the monthly visit of this little paper would do you good, subscribe for it. If we know ourselves our object is to exalt Christ, and the spiritual "tie that binds our hearts in Christian love." His nature in us is the basis of our brotherhood in Him. In addition to making thus prominent the vital, practical and experimental relation and union of all true believers, we purpose also to show that Christ is the Head of all mankind, and that through His church *all* shall in due time see His glory and share His salvation.—Isa. lii. 10. This grand outcome is the result and greatest proof that God is love.

ARKANSAS NOTES.

I AM well aware of the earnest and conscientious study of good men, (possibly, with an almost excess of zeal, and almost impatience of denial) to defend the doctrine of penalties—and the penalty, at least, of eternal death, as the retribution of sin. These brethren are not willing to risk the result of teaching final mercy for all. They are afraid of the working of any doctrine of relaxed severities, lest it should harden the heart, and encourage sinners to do more wickedly. But we may well consider if an idea of pitiless and hopeless penalty, of death remediless, has not its hardening effect on some minds. To what extent it tends to beget discouragement, and hopelessness, in many natures, not over robust or sanguine, we do not care to discuss now. How like heavenly balm, the thought, and more yet, the faith, that God is good to *all*, and intends even suffering for good, and uses punishment for discipline, and that underlying all severity, is love, and actuating all roughness or rigor, is wisdom united with pity—comes to the troubled spirit let those who can understand, describe. There are certain things which it does not seem possible for all to apprehend—certain truths which only a qualified and prepared understanding can seize and retain. Conclusions formed hastily or superficially—or beliefs derived from our predecessors and included in all teaching and tradition,—are often almost or quite impossible greatly to disturb,—much more to overthrow.

It is therefore clear that in order to under-

stand in the case of truth partly concealed, there must be an assisted, a divinely assisted apprehension. There must be entire inherent candor,—ingrained impartiality,—and more yet, there must be the quality of goodness, and the love of mercy in the mind, ever predominant. This love of mercy is itself indeed strengthened by remembering the truth of mercy and goodness in God. It lives by it. It grows from it. In fact there is just this one grand controlling and characteristic love of mercy, that shapes and governs all things. It does not ignore penalties, but it sees love in penalties, and loving, kindly discipline even in severities. This principle of kindness is an outcome of experiences, nay many hard experiences of Christians, trials, disappointments—and especially a consideration of individual short comings.

He who believes that love is supreme in God's intentions, in his providences, in his government, in his character, in his working resolution, so to speak, and determination relative to Adam's race, believes it the more from considering how often he has erred himself—and from seeing what perverseness is born in man—what badness of moral constitution he inherits, what mal-formations abound, what mental deformities, what diseased conditions, what destructive instructions by word and example—what taint of atmosphere, and various such things. And high above all, gloriously towers this great assurance, "I have said that mercy shall be built up forever." This great glory is indeed in part hidden, and hidden from them who have not risen to the calm and sweet descrying—by the sight-assisting of a God of mercy. We blame them not,—but we nevertheless go on—go on reverently and carefully, and arrogate nothing—far from it.

It is very clear that many passages have a look of hopelessness to sinners, and while this look has its exaggerations by wrong interpretations, yet they are meant to have deterring force by their severity. There is no encouragement for men to sin. Great blessings, and possibilities of good, fail to the unrepenting. It is also evident that when the two apparently conflicting classes of passages are contrasted—those which teach the perdition and those which teach the salvation of vast majorities, or the perdition of the *mass*, and the salvation of *all*—while some are perplexed, Christendom as a whole, will put those which are without hope or mercy to the front, and make them uppermost. But on the contrary, we choose the other course. Where there is apparent conflict between remediless judgment and condemnation on the one hand, and saving power and grandeur of grace on the other, we choose, and choose gladly, and we think of the highest wisdom and right, the hopes and promises of mercy. We would rather be merciful, we would rather think mercifully, hope mercifully, believe mercifully—and with Divine guiding wisdom,—teach mercifully. Let mercy and goodness reign forever. Let them *prevail*. Let them prove more potent in the long race, than utter destruction. Let evil be shown to be weaker than good—and in itself really transient. Its very tenacity of existence, should only the more establish the superior power of good, and its superiority by overcoming evil at its worst. Good must be supreme, and after its victory over evil its supremacy is uncontested and incontestible. And it will be a joy to know that utter destruction is after all, temporary in this, that while a deranged state of things, while corrupt and bad conditions must be overcome, even by violence, if need be—there is not yet impossible, a resurrection of good out of this overthrow, and in that resurrection, will come up a saved and purified life—will come up saved personality. Why should not this personality be saved to the praise of the Maker of all? *Recollection* of past experiences, sins and sufferings will come in—and joined to present deliverance and mercy of Heaven, will cause men to "turn to the Lord," as fore-assured in scripture.

We have been greatly over-prevailed by extreme interpretations. We have been filled to repletion with threats, assurances, proclamations, and denunciations of damnation, not temporal, or temporary, or dispensational, or disciplinary, or love-governed and love-revealing,—but hopeless, final, bottomless, boundless, wrathful utterly, and burying all things under a cloud-bank of gloom. The greatest error of all—perhaps, is the misattaching to *aeonial*, the idea of eternal, or endless. We have not time here to illustrate the greatness of this error, but simply to point out the error. The illustrations by various scripture uses of the word or its Hebrew equivalent, are exceedingly interesting. We here rather prefer to magnify the glory and greatness of mercy in the Divine character, to the *worst*, to the worst that ever lived. We prefer to believe, warrantably believe, that God is not *weak*, that he is infinite in power. Is he baffled by difficulties? How lamely and sadly we have imagined so,—and been so taught to think! We were assured mercy was a temporary exercise, a quality abridged by limitation—that is to say—impossible of still new manifestation in any future beyond the present. But is God thus—

we ask with great humility and reverence, out of means and without resources? Is there no post-aeonial power and providence? Has not the faith that holds to mercy as eternal in Deity, something in itself imperishable, or may it not have? Is not humanity ennobled by humanity, by compassion? In choosing between judgment and mercy, is it not best and wisest as well as easiest to choose mercy? What sentiment will most ennoble man? Is not charity indeed unfailing—charity in God, and charity in holy men? Is it not elastic, rising still even after check or overthrow, to life, and still coming to the front? Is it not immortal? And so far as we can know from self-study and experience, so far as we can learn from watching and observation, does not the love of mercy make us better, always better? Is it not always improving? Does it not engender happier thoughts? Is it not always inherent and indestructible in the best character? Is goodness even possible without an ever present susceptibility of joy at some new sight of mercy, whether a sight by faith, or a sight by sight? And after the immense concern manifested in Heaven in our welfare—after expenditures of time and thought and feeling and labor and life, the enlistment of Divine power and dignity and effort, and the enlistment of vast celestial sympathies, what are we to think? Is salvation but merely fractional and meager? All the immense parturient labor in nature, all the great heart rending labor of ages, the serving, the suffering, the dying of myriads, the havoc and contamination of evil, after all the wrestling and defeats and drownings by tides of trouble and wrong—do we come to the final coronation of death? Nay, we come to the coronation of death's most potent Enemy and Victor. Who has said: "O death I will be thy plagues?" Who? Who but He that, by virtue of power and faithfulness has the glory of the prerogative to say it? It is written—"I have said"—yes—"I have said." Let it be said again and again—let the heavens hear it and echo it, let the earth welcome and reverberate—"*mercy shall*," yes, "*mercy shall*, be built up for ever."

C. COLEGROVE.

Prescott, Ark.

THE BIBLE DEFENDED AND ATHEISM REBUKED, is the title of a book sent us by the publisher, C. H. Jones, of Chicago. It is written by Allan B. Magruder in answer to Robt. Ingersoll. The price of the book, bound in cloth, is one dollar.

OUR LORD JESUS.

THAT Jesus is the Son of God and the all-sufficient Saviour of men we may say is the short and true creed of Christians. This was the thing in the days of the apostles that needed to be proved. His claim of divinity once established, then of course His teachings were accepted, so He spoke as "One having authority, and not as the Scribes." To prove His claim He used divine prerogatives: He forgave sin.—(Luke vii. 48) and to prove that He had the right and power to do this, He healed the man sick of the palsy. The lame, the deaf, the blind, the sick and even the dead heard and obeyed His voice. He produced both bread and wine without the ordinary process of growth, thus proving that He had the divine power usually manifested in what men call nature, and also proving that He was above nature. In Him the divine power and compassion were both manifested. He at once met the wants of the needy and proved His power. The spirits of darkness heard His voice and were cast out. The storms of physical nature yielded also to His command. The disciples said "Behold what manner of man is this, that even the winds and the sea obey Him?—Matt. viii. 27.

Does the reader say "It was not Jesus that did these things but God in Him." We admit it was God in Him, for Jesus said, "Of mine own self I can do nothing;" and "the Father that dwelleth in me He doeth the works."—John v. 19, 30; xiv. 10. Humanity in the abstract was weak, but when linked to divinity He could speak and do God's words and works. And mark this: Jesus never said, when about to do a miracle, "In the name of God rise and walk;" or "God maketh you whole;" or "Believe ye that God is able to do this;" but "Believe ye that *I* am able to do this."—Matt. ix. 28. He spake and it was done; He spoke with personal dignity and authority." *I* am the resurrection and the life;" and at His word, the dead came forth. Without attempting to theorize or to explain the philosophy of the matter, we would say that the facts seem to show that God the Father had so completely identified Himself with humanity in the person of Jesus that He spoke and acted as if He were God. In this He stands alone, and it is the basis of the distinctive work of the Lord Jesus Christ. The Spirit of God in the apostles even had no such effect. They did not speak with authority. They did not say "The Father that dwelleth in me doeth the work;" nor "Believe ye that I am able to do this." Their announcement was not

as if they were His equals, with the exception of degree. It was like this, "Jesus Christ maketh thee whole," or, "In the name of Jesus Christ of Nazareth rise up and walk."—Acts iii. 6 and ix. 34. They entirely disclaimed having done the work and gave Him the honor. When He did a miracle it led the people to believe on Him; but when the apostles did one it did not lead the people to believe on them, but on Him. This was the end they sought. Let these facts have their full weight, that the difference between the Saviour and even the highest saved ones may appear. They recognized Him as the embodiment of God's power; "all the treasures of wisdom and knowledge;" "all the fullness of the Godhead bodily."—Col. i. 19 and ii. 3, 9. Others may theorize as to *how* these things are or can be, but we are now dealing simply with revealed facts,—quoting scripture.

Another fact is worthy of special attention, as having a peculiar bearing on the dignity of our Lord Jesus. It is this: though God had said, "Thou shalt worship the Lord thy God, and Him *only* shalt thou serve,"—(Matt. iv. 10), yet on several occasions Jesus received worship from men. In a former paper (Jan. 1883) a similar statement was made and one who has been teaching that Jesus was the natural son of Joseph, and so a mere natural man until His baptism and only a man possessed of the Spirit after His baptism, wrote us, demurring at the want of scriptural proof for the statement. It was assumed that the writers at least were familiar with the scriptures. Was not this call for proof an acknowledgement that if it could be furnished it would militate against the theory? Here is a list of the scriptures,—Matt. viii. 2; ix. 18; xiv. 33; xv. 25; xx. 20; xxviii. 9, 17. There are a few others. The last two verses relate to what occurred after His resurrection. Let it be observed that it is the same Greek word in all these as in Matt. iv. 10. It is another word, meaning *esteem*, where Jesus said of another "Thou shalt have worship in the presence of them that sit at meat with thee."—Luke xiv. 10. Some might say, Whoever worshiped Jesus disobeyed God's command and were idolaters; but then, Jesus did not rebuke them, so if it was a crime He was a party to it. Let no one say that He was thus entitled to worship if He were only a man begotten of the Spirit. Of what mere man could it be said as it was of Jesus, "That *all men* should honor the Son *even as they honor the Father.*"—John v. 23. Peter, a man begotten of the Spirit, and a leading apostle, and member of Christ's body, the body *corporate*, the church, would not receive worship, and mark his reason, "I myself also am a *man*."—Acts x. 25, 26. He knew that man worship was forbidden. Paul and Barnabas labored hard to restrain the people from worship in sacrifice to them, and with a similar reason to Peter's, "We also are *men*, &c."—Acts xiv. 11–18. Even *angel* worship is condemned;—(Col. ii. 18;) so that if Christ were even the highest angel—Michael the arch-angel, that is, the chief or highest angel—He would not be entitled to worship. Nay! but the very highest angel is commanded to worship Him. "Let *all* the angels of God worship Him."—Heb. i. 6. Whether at the first coming or the second the personage is the same. It is "Him;" let no one among *us* assume that *we* shall be thus worshiped. He, our Lord Jesus, is the One who is the subject of the apostle, and is contrasted with the angels. It is plainly implied, if not asserted, in this chapter that *none* of the angels are as high as He. He—not His mystical body, as some claim—is THE Son, THE Christ. We are simply sharers of *His* honors. It seems irreverent, not to use a stronger word, for any to claim that the church is "THE CHRIST." It seems to result from an *exaggeration* of ourselves, or our position. It is of Him, not us, that it is said, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands;" and "Thy throne, Oh God, is forever and ever."—Verses 8–10. It will be better to own the weakness of a *theory* than to discard the apostle's words in order to sustain one. That angel worship is wrong is confirmed by Rev. xxii. 8, 9. John "fell down to worship before the feet of the angel," and the angel said, "See thou do it not * * *worship God.*" We will not attempt to explain *how* the infinite Name of the Father can be given to the Son, so that men and angels can honor and worship the Son even as they are commanded to honor and worship the Father, without being idolators. But we are free to say that whoever fails to realize the *fact* must be very far from apprehending the true dignity and glory of our Lord Jesus Christ, as He is *revealed* in the scriptures.

A NEW translation of the gospel by Matthew has been sent us by the publisher, C. H. Jones, of Chicago, Ill. The work is by Chas. Garder, M. A. It is gotten up nicely, in board covers, and the price is 60 cents.

Love is the moving power of God, and of all true men. Love is the crowning virtue of the Christian life.

WEARINESS.—REST.

BY JOHN FONDEY, M. D.

"THERE REMAINETH THEREFORE A REST TO THE PEOPLE OF GOD."

"A 'REST' to the people of God." As the tired laborer, faithfully and lovingly performing his appointed task—bearing manfully and uncomplainingly his burden—yet longs for the hour when these shall be laid aside, and the time of *rest* arrive, so the Christian, long tried by sore conflicts, may *earnestly desire*, yet submissively await, the time when he will be freed from his heavy burdens and trials, perhaps even here to enjoy rich comforts and blessings, thus lighting up his pathway, and dispelling that gloom, with which, through causes of sorrow and severe conflicts, his way had long and sadly been enshrouded. When, under the pressure of these long and continual afflictions—this continued warfare—he feels their weight and severity, and prays that these causes of trial and suffering may be restrained in their action, or their severity be mitigated, while, at the same time, he looks forward to the period when, as years fleet by, his glad spirit will, one day in the presence of God, enjoy that rest which will be glorious, does he commit sin, is he murmuring, or is his faith shaken, while thus feeling and doing? No—we may feel *weary* while doing our work, while we are, at the same time, *not weary of the work itself*. There is a wide difference between these two states or conditions. The Son of God was often *weary* while doing his Father's will, but never averse to executing that will. Hear him as, under the mighty load of a sorrow, "even unto death," he prays: "O my Father! if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt." He felt his burden to be a heavy one; he *longed* and *prayed* that, if possible, it might be removed, but he was submissive to his Father's will. Paul, the grand and glorious Christian, who was head and shoulders higher than the hosts of those who profess to be followers of the suffering, cross-bearing Son of God, exclaims: "For in this we groan, *earnestly desiring* to be clothed upon with our house which is from heaven;" "For we," (he includes himself) "that are in this tabernacle, *do groan being burdened;*" "For I am in a strait betwixt two, having a *desire* to depart and be with Christ, which is far better." And Peter speaks of those who were "in *great heaviness* through manifold trials." Does then the expression of suffering endured, of heavy burdens borne, of a longing for rest from them, conflict with the idea of continued resistance against the world, the flesh, and the evil one—of the exercise of faith in the promises of a covenant-keeping God? No—they are the heart utterances of a soul that, while feeling the burden to be a heavy one, is battling against its foes; seeking to do the will of God; and longing for deliverance, even here, from sore temptations and trials; yet looking forward with joy to the hour when these shall have an end, and in the presence of its God, it shall enjoy a *rest* unbroken and eternal. There are some with whom God deals in great mercy and kindness; their paths are strewed with flowers; their worldly condition is one of ease and prosperity; of great trials and heavy burdens they know nothing; and their spiritual state is equally prosperous. Such, thus blessed, cannot enter into the experience of others less favored by Heaven, around whose lives dark shadows have ever rested, with but occasional breaks in the thick clouds by which their sky has almost constantly been enshrouded. To these it has not been given thus to enjoy the light of clear, unclouded happiness: pain, suffering, crushing sorrows, constant crosses, bereavements, fiery and continual assaults of the evil one, with other adverse influences, cause a weight and burden of soul that render the path, perseveringly and faithfully trodden by the Christian thus exercised, to be one so *weary*, that, but for divine grace, it would be impossible further to pursue it. Job had such an experience: and, while suffering at the hands of the evil one, hear him lament that he had ever been born. How he longs for a rest in the grave, there to slumber, until, in the resurrection hour, clothed with a new body, he shall behold Christ, whom he shall see for himself and not another. Oh! how blessed it is to tell our sympathizing Saviour our sorrows and trials! to feel that we have a merciful and faithful High Priest, who can be touched with the feeling of our infirmities; and who will, when we feel *weary*, depressed, and sorrowful through manifold trials, pour balm into our wounded hearts, revive our drooping spirits, strengthen our faith, and give us glimpses of that glory, yet to be seen and enjoyed, which will amply compensate for all the trials we endure while passing through this scene of sorrow, pain, and tears! We may be "*weary—so weary*" *here*, but *there*—there will be no weariness—eternal strength and vigor only.

Phila., Sept. 17, 1883.

Spirit causes growth though we know not how.—Eccles. xi. 5.

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To Correspondents.

We invite short, carefully prepared articles on doctrinal, practical and experimental subjects within the scope of the general plan of the ages. Each writer is requested to *affirm*, and not to oppose others; and each one will be held responsible for his, or her own statements, but our columns will not be open for personal debate nor strife. We also invite questions on points not understood, which will be answered so far as possible. Nothing will be published that seems to have been written in an unkind spirit. Do not send what is doubtful in this direction. The editor reserves the right of remarks on all matter published, but his silence is not to be considered proof of consent to all ideas advanced, whether by correspondents or in selected articles.

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THE WORLD'S HOPE will continue to be sent FREE to those interested in its teachings who are *unable to pay* for it, as long as funds are provided. Free-will offerings for this purpose and for the circulation of samples may continue to be sent us.

WE send out a large edition this month, it being the first number of the second volume. This is a very good time for all who wish the monthly visit of the paper to subscribe for it, and also to call the attention of others to it. Can not those interested secure other subscribers, and so send paper money instead of postage stamps? Prompt action on the part of both old and new subscribers will be *as good*, if not better, for them, and *much better* for us. Do not postpone till another time what you think you *should* do now. We send this number to *all* our old subscribers, whether they have renewed or not. If any do not wish the paper continued to them, we will take it as a favor if they will notify us by postal card at once.

How differently men reason. One urges that if we believe in the Divine existence of our Lord Jesus before He came in the flesh, that to be consistent we must also believe in substitution, and some think we should give up the former, in order to get rid of the latter, and others that we should hold on to the latter at all hazard. Now we can see no connection whatever between the two things. We do believe in the former and do not believe in the latter. Again, some think that denying substitution we are in danger or under the necessity of denying the distinctive work of Christ as Saviour. So says one, "You believe then that each man is his own Saviour, and that Jesus was only His own Saviour." Oh! no we do not. Jesus was not lost. And we believe that He and He only is the Saviour of men; the salvation from sin and death are wholly of Him. We urge *union with Christ* against substitution, —union with Him in His death and resurrection. We believe that *all* were in Him as the wheat *to be grown* is first in the seed, and faith and obedience *develops* or makes the wheat grow. We understand that His absolute divinity alone enabled Him to represent all for regeneration. In other words, none could have been the Second Man but the Lord from Heaven.

"DAY DAWN."

THE first edition of the book DAY DAWN, OR GOSPEL IN TYPE AND PROPHECY, by J. H. Paton, the editor of this paper, was published in 1880. That edition was exhausted more than a year ago. As the demand continued, a new edition was deemed necessary. During the two years after the book was first published, the study of the word had led its author to change his mind as to the nature

and extent of the Atonement and Salvation and also as to Resurrection and Restitution. The changes were not as to the revealed *facts*, but in regard to the *philosophy* of these subjects. These changes suggested the *revision* of the work. This work was done more than a year ago, and so since June, 1882, the Revised Edition has been in circulation in a somewhat *new dress*. Many who have both editions say the new is a great improvement on the old. This Revised Edition has 328 pages. The book, as before, treats of the general Plan of Salvation, showing that God is indeed Love. It gives the prophetic evidence that we are entering on a new dispensation and that great changes among the nations are impending. It is important in the hands of at least every reader of THE WORLD'S HOPE. Some such are doing all they can to send it to others. It is bound neatly, both in paper and cloth. The prices (postage paid by us) are 50 cents or 75 cents, according to binding. To those interested and *not able to pay more*, we will send a paper-covered book for six cents—the postage. The prices to ministers of the gospel are 30 cents or 50 cents, according to binding. If you want a copy, send to the author, J. H. Paton, Almont, Mich. To those who have the book, the "Special Offer" of September number of the HOPE still holds good. We are glad to have that offer accepted by many.

THEORY VERSUS SCRIPTURE.

A THEORY may be true or false, scriptural or unscriptural. A true scriptural theory is such a general view of a Bible subject, or of the Bible plan as will include all the revealed facts, and explain all that is explainable. But it is a false, unscriptural, theory that in order to sustain itself must discard facts. And that theory must be doubtful indeed whose common method is to cry "mistranslation" and "interpolation." Just as if the theory must stand even if the scriptures must fall! Some think it is wrong to have a theory or to seek for the philosophy of revealed facts. But we think the wrong is in framing or holding a theory which, instead of explaining and showing the harmony of scriptures, is *against* scriptures, and making it necessary to *explain them away*. Reason is brought into use in arranging, and comparing scripture with scripture. But facts and truths are before reason, being its basis; and some facts are, so far as the philosophy of them is concerned, *above* reason. Truth is supreme; reason is a servant. It is impossible to reason from nothing to something.

The Plan of the Ages as it has been presented from time to time in this and other papers is properly a theory. The outline facts are all given in the Bible, as those familiar with it very well know. The conviction that the arrangement or theory is scriptural grows on the mind on account of the fact that it *explains* the otherwise dark passages.

There are, as above intimated, some facts which are not explainable; they can be apprehended, or understood to be facts, but the *philosophy* of them is *above* human reason. This is true of many natural things, as, for instance, the laws of generation, growth and gravitation. The greatest minds are staggered at the very threshold of natural science by the one word—"How? If so, should we not expect mysteries in the higher or spiritual science of revelation? The Bible asserts that the coming of Jesus Christ "in the flesh," is a great mystery.—1. Tim. iii. 16 and 1. John iv. 2, 3. Now if a man's theory compels him to strip the subject of mystery, is it not a case of "Theory against Scripture?" Better to give up the theory than the scriptures. Let those that think they can fully comprehend and explain the divine Sonship of the Lord Jesus carefully ponder over Matt. xi. 27, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and he to whom the Son will reveal Him." The Father alone understands the mystery of the Sonship of Jesus, and mark it, *that remains unrevealed;* and all we know of the Father is revealed in Christ. All this is asserted in the text: But one refers us to John xvii. 3, which says eternal life comes by the knowledge of God and Jesus Christ. They are not contradictory. They are to be known as *revealed*, but the *mystery* is not revealed, and so can not be discovered or explained. Those who would strip it of mystery introduce a contradiction. Some try to explain the mystery, and some ignore it. Are not both wrong? The theory is surely wrong that denies the revealed facts.

All accept the mysteries of nature, and yet when Bible statements are made, some will say, "I will believe nothing but what I can understand;" and even some bearing the Christian name, seem to be determined to discard whatever their reason cannot grasp and explain. Are they anxious to tone down the spiritual so that it may be discerned by the natural man? If so, let them read again 1. Cor. ii. 14.

In dealing with Christians we assume that

the scriptures of the Old and New Testaments are God's two witnesses, and make them the standard of truth and facts. If we were dealing with infidels it might be necessary to prove our standard. But if they will make themselves acquainted with the Plan of the Ages we think they will not long be in doubt. But we do not expect any Christian to know so many things in nature which he cannot explain because they are *above his reason*, and then to stand aghast and reject any one of the seven wonderful things in the process of the divine manifestation in our Lord Jesus Christ, or the *seven steps* in His full development as our exalted Saviour: His birth, baptism, transfiguration, death, resurrection, ascension and glorification. These were not the wonders wrought by Him on others, but the wonders of divine power on Himself. We know some who are anxious to strip His birth of all mystery, because it is one of the things that make it hard for infidels to accept the Christian religion. True, but it is *only* one of the difficult things. If one must be yielded in order to make it palatable to natural minds, the same cause will demand that Christianity must be stripped of *all* the supernatural. And, Oh! what a skeleton it would appear. We are speaking what we *know to be true* when we say that these naturalistic minds are as fully set against what the Bible teaches as to Christ's baptism by the Spirit, transfiguration, death, resurrection, ascension and glorification, as they are against His supernatural conception. The difficulty is not with the mystery, but with the primary state, or naturalism, of the unbelievers' minds. It is no more "unreasonable," they would say, or *above reason*, as we call it, that a divine being should "come in the flesh," (1. John iv. 2, 3,) and yet retain His identity, than that a human being should take on a spiritual body, and retain His identity. We make no predictions, for we hope that those who reject the mystery of the birth of Jesus, will soon see otherwise; but we fully believe that the *tendency* of that rejection is toward the rejection of *all* the "mystery of Godliness."—1. Tim. iii. 16. The way for infidels to become Christians is not by toning down Christianity, but by them coming up.

The theory that Jesus until His baptism was a mere man, the natural son of Joseph and Mary, is advanced by some as "new light." But this denial of scripture was made as far back as the second century by a small sect called Ebionites. That the New Testament clearly teaches both the miraculous conception of Jesus and the previous existence of the person who came in the flesh, is not only certain, but it is confessed even by the necessity its opposers feel of cutting away not only the beginning of the books of Matthew and Luke, but eliminating so much elsewhere. But they have not yet discarded half enough to get rid of the fact that seems so obnoxious to them, though much has been done that seemed as if calculated to cast discredit on the whole work of the apostles by the suggestion of doubt as to their inspiration. If the Lord did not guard this point by His own providence why should He make men responsible all through the age for believing "through their word?"—John xvii. 20. "He that receiveth you, receiveth me," said Jesus; hence to cast discredit on their teachings is to cast discredit on Christ.

The work of this theory is negative. It doubts; it pulls down; it denies. It cannot affirm in scriptural language that Jesus was *not* born of a virgin. It cannot bring one text to show that He that came in the flesh (1. John iv. 2, 3) did not come down from Heaven. The theory is *against* scripture because its success depends on the ability to *explain away* scripture. The New Testament is so distinct in its utterances on this subject that it is not possible to conceive how the Lord *could* have taught that He came from heaven if He has not already done so. If He had seen fit to explain the philosophy of His existence and the change in coming in the flesh, it might have gratified an undue curiosity, but He could not have made the *fact* any stronger. We will affirm our proposition of that previous existence by the following

Bible References.

Micah v. 2 says of Him born at Bethlehem, "Whose goings forth have been from of old, from everlasting." Here as in many scriptures are the two sides of our Lord Jesus—divine and human. Some are unfortunately so materialistic that they cannot admit both, and so if they cannot otherwise explain the divine previous existence, and *coming in the flesh*, they will *translate* it away.

In the New Testament, John, the beloved and loving disciple, who doubtless came nearer the *heart* of the Saviour than any other, says more of this subject than any other writer. "In the beginning was the Word, and the Word was with God, and the Word was God. * * All things were made by Him, and without Him was not anything made that was made."—John i. 1-3. This is the keynote of all John's writings on this subject. Some labor severely to prove this an unconscious, impersonal

word. But in the Bible, persons are named on account of their nature and work. Our Lord is so named JESUS on earth, but in heaven "His *name* is called the WORD of God."—Rev. xix. 13. Paul shows the same grand truth of His personal work in creation, —"For by Him were all things created that are in heaven, and that are in earth, visible and invisible * * all things were created (not only "*for* Him, as an inheritance," as some say, but) *by* Him *and* for Him. And He is before all things and by Him all things consist."—Col. i. 16, 17. See all Heb. i. 10, "And thou, Lord, in the *beginning* hast laid the foundation of the earth, etc." It is directly applied to the Son, and it is more becoming the attitude of humble Christians, teachers and others, to acknowledge the wondrous mystery and dignity of our Lord, than to deny that John and Paul knew.

"And the Word was made (or formed) flesh."—John i. 14. The context shows that He took this form for manifestation, and so "we *beheld* His glory, the glory as of the only begotten of the Father." John calls this translation, or transformation, Jesus Christ "*coming in the flesh.*"—1. John iv. 2, 3 and 2. John 7. He says that whoever denies it is antichrist,—against Christ. The denial of the mystery, or the attempt to make His coming wholly natural, began very early, causing the apostle to write as He did. Paul teaches the same truth. He that was before, "*took on Him* the seed of Abraham," or came "in the flesh," for the purpose of our redemption; "A body hast thou prepared *me*, Lo, *I* come."—Heb. ii. 14–17 and x. 5. To come *in* the flesh, is quite different from *being* flesh in the abstract. To ride *in* a carriage is not *to be* a carriage.

He was in heaven before He came, He came down from heaven *to do* a work, and afterward He ascended again to heaven. In proof see the following passages: John iii. 13, "And no man hath ascended up to heaven but He that came down from heaven." "He that cometh from above is above all * * and what He hath *seen* and *heard*, that He testifieth."—verses 31, 32. Are not seeing and hearing evidence of personality? "For the bread of God is He that cometh down from heaven;" "For *I* came down from heaven."—vi. 33, 38. Who will venture to explain away this direct testimony of Jesus Himself? The Jews, in their unbelief and naturalism and enmity, murmured at Him, and called Him the son of *Joseph*. Will any of His *friends* stand in the same form of unbelief? Again, "What if ye should see the Son of Man ascend up *where He was before?*" —verse 62. Here again are the pre-existent and the human recognized as two in one. Where was He before? In heaven. His ascent to heaven, then, was going where He was before. A letter lies near me which attempts to ignore these facts by assuming that His baptism of the Spirit took Him to heaven—an exalted state; and says *that* was the heaven from which He was sent. It appears like *one* of the efforts to twist things out of shape to sustain a *negative* to all these scriptures. Did He indeed *descend* from the high state reached by His baptism? And was that the "where He was before," to which He ascended when His earth work was done? It is astonishing that anyone should thus be turned upside down. Let Jesus Himself speak, "I came forth from the Father, and am come into the world: again, I leave the world and go to the Father."—John xvi. 28. This was no parable. See next verse, with margin. How much easier for faith to accept of such a statement from Him, in explanation of "Before Abraham was, I am" (John viii. 58) than a modern attempt which says that He only existed in the divine *purpose?* Was Abraham an *afterthought* with God? Was it not "I am" that appeared to the ancients? He said to Moses, "Tell Pharaoh that *I am* sent you."—Exod. iii. 13, 14. If our Lord Jesus was a nonentity before He came, then He prayed to be glorified with the same glory.—John xvii. 4, 5. The bringing up of humanity was the supreme object of His love and condescension,—this end was first attained in Himself as a means to its accomplishment in others. "I, if I be lifted up, will draw all men unto me."—John xii. 32.

Those who cannot recognize the double nature of Christ must be puzzled by Christ's own statement, "I am the *root* and the *offspring* of David."—Rev. xxii. 16. The root is *before*, the offspring is *after*. Had the Pharisees known this important fact they would not have been puzzled by the Lord's own question, "What think ye of Christ, whose son is He?"—Matt. xxii. 42. Jesus knew their naturalism. They regarded Him as David's son by the way of Joseph. Compare above passage with Matt. xiii. 55 and John vi. 42. Not knowing that He came from heaven they were silenced by His question, "If David in spirit calleth Him LORD, how is He then His son?"

The double nature of our Lord seems to explain why it is said that *God* raised Him from the dead, and yet He said, "Destroy this temple (His body) and in three days *I* will raise it up," and "*I* have power to lay down my life and *I* have power to take it

again."—John ii. 19-21 and x. 17, 18. Peter seems to state the case as from the *outside* and John states it as *one* who had seen it from the *inside*. We stand in the position that seems clearly affirmed in the Bible, believing the *fact* of His divine pre-existence, but feeling that the ground is too holy and the subject too deep for an explanation of its philosophy. "*Hidden* things belong to the Lord; but things that are revealed belong to us and our children." The fact *is* revealed but the philosophy is not. Perhaps the Lord will explain it to us when we reach the immortal state. If so, amen.

QUESTIONS AND ANSWERS.

Q.—"WHAT do you mean by man's *spirit?*—do you understand it to be something separate or distinct from man himself? I have thought that *man* rises from the dead in a new body, but not at the moment of death. Do you think it has always been so, or only since the presence of Christ?"—H. W. S.

A.—THE word spirit has several uses as may be seen by reference to any good concordance. It may sometimes mean breath, either of life or of air. The same original word is often translated breath, but it would be a gross mistake to infer, as some do, that therefore it always means breath, air or wind. It would be a useless revelation to tell us that "There is a *breath of air* in man." It would be ridiculous to think of the Holy Spirit as *air*, and blasphemous to say that "God is a *breath*." Yet the same primary word, properly translated breath, is used in all these places.

Spirit often refers to disposition, or frames of mind, or feelings, and sometimes to *persons*. Angels are called spirits; and "God is a Spirit." So far, perhaps, all agree. But the question is this: Is man's spirit ever spoken of as personal?—Is it an entity?—Is man a spirit as to his inner self? With all due respect for the opinions and piety of those who think differently, the writer would say that he thinks "man himself" *is* a spirit from the internal, or God's, standpoint, and that the body is the external manifestation of the man. Man *knows* nothing of spirit only by external manifestation, and hence the body is the man from the human standpoint. But God is not dependent on outward forms. Christ "knew what was in man."—John ii. 25.

The writer assumes, what appears self-evident, that a spirit that wills, knows, receives testimony, which can be perfected, and of which God is the Father, must be personal. Jesus said of His disciples, "The *spirit* indeed is *willing* but the flesh is weak."—Matt. xxvi. 41. Here is a spirit in man that wills. As "God is a Spirit" and we are His offspring, (Acts xvii. 29) then are we not spirits too? Paul in Heb. xii. 9. speaks of God as the "Father of spirits" in contrast with the "fathers of our flesh." 1. Cor. ii. 11 says that the spirit of a man *knows* the things of a man. "The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. viii. 16. That which is not personal knows nothing and cannot receive witness. Peter speaks of "spirits in prison," referring evidently to their state in sheol.—1. Pet. iii. 19, 20. See also chap. iv. 6. And Paul speaks of "the spirits of just men made perfect."—Heb. xii. 23.

The writer understands Eccl. xi. 5 to teach that the body is formed by the operation of its spirit. It is true of all forms that grow that their nature exists before the forms, determines what they shall be and causes them to grow. This is a great mystery, but is proved to be a fact every day. The tendency to reject invisible and incomprehensible causes is the basis of Atheism.

The materialistic Adventist claims that the spirit or mind is the result of organism. If organism is the cause and mind the effect, the only way to change the mind is to change the body. But facts look the other way. Mind is master. Would we change man's external course, we appeal to the mind. The gospel deals with the "inner man" in order to affect the "outer man"—the mortal body. "You hath he quickened who were dead," (Eph. ii. 1.) cannot refer to the body. The way a man is made new is to be "renewed in *knowledge* after the image" of God.—Col. iii. 10. Or it is to "be renewed in the spirit of your mind, and put on the new man which after God is created in righteousness and true holiness."—Eph. iv. 23, 24. Paul says that it is "the inner man" that is "to be strengthened by the Spirit" of God.—Eph. iii. 16. He also says, "I delight in the law of the Lord after the inward man."—Rom. vii. 22. Of course this indwelling Spirit of God "quickens" and controls these "mortal bodies" as long as they last, so that we may not live after the flesh.—Rom. viii. 11-14. The passage shows that it refers to the controlling power of the Spirit in this life before the mortal body is dissolved, and it should not be applied to the future body, making Paul contradict himself when he says it will be spiritual and immortal.—1. Cor. xv. 44, 53. Of a certain sinning one Paul said, "Whom I have delivered over

to Satan for the destruction of the *flesh*, that the *spirit* may be saved in the day of the Lord Jesus."—1. Cor. v. 5. The spirit is lost before it can be saved; and here again the person is spoken of as distinct from the flesh. We have had fathers of our flesh, but God is the Father of our spirits. What would they do with this scripture who claim that the body *is* the man; or who deny that there is any salvation after this life? They would probably let it entirely alone.

The apostle distinctly speaks of the intelligent active person as the "inward man," and says it is "renewed day by day" "though the outward man perish."—2. Cor. iv. 16. He also speaks of the outward man as a "house" or "tabernacle" soon to be "dissolved;" and he speaks of the result of this dissolution as being "naked" or "unclothed."—v. 1–6. So while the spirit and body are, during this life, identified as one person, yet the individuality is from within, pertains to the inner man, and is retained in the "naked" condition; and in due time it is to be manifested again in a new, spiritual, body. Reference to 2. Pet. i. 14, 15, will show that Peter understood his "decease" to be putting off his "tabernacle."

This unclothing is a very appropriate preparation for the "sleep" that follows. It is well known that the Bible almost invariably speaks of the state of both the good and bad in sheol as a "sleep."—Dan. xii. 2; 1. Cor. xv. 18, 20; 1. Thess. iv. 14, 15. It is also spoken of as a state of "silence," "darkness" and "forgetfulness."—Ps. lxxxviii. 10-12; and cxv. 17. Solomon tells us that "the dead know not anything;" and that "there is no work, nor device, nor knowledge, nor wisdom in *sheol* whither thou goest."—Eccl. ix. 5, 6, 10. It would be useless to tell us that a corpse knows nothing. Young gives *keber* as the Hebrew word for "grave," and *sheol* for "the unseen state." The body goes to the grave, and the inner man, or the "naked" man, to sheol, or hades. The difference between the righteous and the wicked in sheol we understand is not in personality but in relationship: one has been quickened by the Holy Spirit and so "sleeps in Jesus" and the other has *not*, but yet he "sleeps." This is the usual language of scripture and describes the *normal* state in sheol. But if for any special reason the Lord wants a sleeper to be awake, as when Moses appeared on the mount, who will object, or say that the exception destroys the rule?

Adventists say it is the body that sleeps, because they think the body is the man. And other Christians say that it is the body that sleeps because they cannot allow that the *real man* sleeps. Why it should be thought impossible for an "unclothed" man to sleep, when we know he can sleep in the body, is strange enough. But as we all want the truth, as the bee gathers honey from every flower, let us take whatever of truth has been held by all classes, and discard the error. Make the same use of what we write. It seems as if a little thought would show that it is not the mortal body that sleeps, but the "man himself,"—what Paul calls the "inner man." He says, what all know to be true, that the "outward man," "the earthly house," perishes and dissolves.—2. Cor. iv. 16 and v. 1. Then the person being "unclothed" makes his "bed in sheol."—Ps. cxxxix. 8. "If I wait sheol is mine house."—Job xvii. 13.

Some talk of dying as if it were going "out of existence," and yet they use the scriptural term "sleep" to describe that state of nonentity, and talk of resurrection as "coming into existence again." But sleep is as truly a state of being as is wakefulness, and to raise a person up implies that he exists in order to be raised up. A sleeping person may be awakened by hearing a voice, but that which has no existence, being nothing, can hear nothing. We are not attempting to define what would have been man's state in death had there been no Saviour. This would seem a little like defining man's state in life had there been no God. But as there is a God and as He is our Saviour in Jesus Christ, we have simply tried to show what man's state in sheol is, while awaiting the resurrection.

The term "soul" like "spirit" sometimes means the person, though both terms have other uses. Soul often means simply *life*, but when Jesus says man can kill the body (destroy its life) but cannot kill the soul, (Matt. x. 28) He is speaking of man just as Paul does—the inner man, or self. Jesus' body went to the sepulcher, and for a special reason saw no corruption, but His soul went to sheol or hades,—the former being the Hebrew word and the latter the Greek.

Having said so much in order to explain what we mean by man we are now prepared to endorse the statement of our questioner "that *man* rises from the dead in a new body." But if the man were the mortal body how could he be the same person, and have a *new* body? We understand that it is not the "same old body" that is raised, but the same person, the seed, the inner man, the man himself, that is unclothed at death, sleeps, and in due time rises in the perfect and therefore immortal state, in a spiritual body all and as much his own body as was

the animal body in which his birth into this life was accomplished.

The writer hopes that all his readers will carefully discriminate between the view here presented, and the "no inner man" theory of Adventists on the one hand, and the "natural immortality" theory on the other hand, as held by so called Orthodoxy, Spiritualists and Swedenborgians. He believes all these have some truth, which belongs to the Christian, but that the views above referred to are extremes. If man in his inner self were immortal the body would be immortal too, as the cause and effect are equal. Immortality is of the second Adam not of the first. Man's spirit, or inner self, being impregnated and quickened by the spirit of Christ, is brought forward in due time to perfection. "The spirits of just men made perfect" will then be immortal. "This mortal (not the body, but the *man*) must put on immortality." Being mortal by nature his body was necessarily mortal, but his nature being changed his body will then be immortal too. The body in either case is the outgrowth and manifestation of the inner self.

Now in regard to the last part of the question,—the writer does not think "it has always been so," that man rises at death. He thinks it is so now "since the presence of Christ" or since the dawn of the new or millennial age, only of the Christian. He believes that until the day dawn, all souls as a rule slept in hades; but that during the millennial age only "the wicked shall be turned into sheol," and will continue there until the destruction of death,—after all other enemies are disposed of. The harmony of the prophetic periods, as presented in DAY DAWN is the ground for believing that the new order of things by the presence of Christ is begun. The beginning of the legal restoration of Israel in 1878 is an external incident manifesting the fact that Christ has entered upon His kingly work. It was kingly power that left them desolate; nothing short of that can restore them.

While Jesus was doing the work of preparation as the high priest alone, the saints waited in sheol, but as soon as He was ready to receive them to Himself, there was no need that saints should either remain asleep or go to sleep. Those who now die "in the Lord" join their kind in the heavens, and all others join their kind in sheol. Thus the judgment of the living nations, and the separation of the "sheep" and "goats" go on and will continue until the thousand years are finished. So we believe and therefore teach. The reason it seems difficult for many to accept this view is because they think "We shall not all *sleep*" refers to the body, or the external man, and because they have crowded all the events of the 1000 year judgment day into a brief space, and expected the last trump would sound only a little while. We have no doubt that the last trump, which begins to sound at the end of the gospel age, will continue at least until the end of the "little season" at the end of the 1000 years.—Rev. xi. 15–18.

We do not hold that the knowledge of these things makes Christians, for we think none but Christians care for these things. But to see and understand them is food and strength "a feast of fat things" to all who appreciate them. We expect the number of such will increase.

BIBLE SCIENCE.

VERY few, comparatively, even of the friends of the Bible, are aware that a great system or science of truth is revealed in it. They too often look upon it as a compilation (we may almost say conglomeration) of facts, commandments, threatenings and promises that are not susceptible of arrangement as parts of a system. Such persons are liable to be weak and vacillating in their faith and practice too, often being at the mercy of scoffers and unbelievers, not having, and therefore unable to give, a *reason* for their faith and hope.

On the other hand, and especially in these days, infidelity is bold to deny the Bible, and even treat with contempt much of its teachings, because of its seeming confusion. They say, "If the God of nature were the Author of the Bible, the same law of order and harmony written on the face of nature as manifested in the various sciences, would also be seen in the Bible."

We admit the force of the statement, and also that the want of harmony would prove that God is not its author. But we would remind our skeptical readers, if any such should favor us with their attention, that what is confusion when not understood, becomes when understood, beautiful and harmonious. This is equally true of the Bible and other sciences. (Until many glorious things about the Bible can be proved untrue, we must ever urge that it reveals a science.) The storm may be just as important as the calm, the upheaved rocks as the deep, unbroken strata, and all be governed by laws unchangeable, and traceable to some extent.

One looks at the vast area of sky dotted with innumerable lights, and not knowing the principles of the science of astronomy,

he cannot appreciate the harmony and order of the heavenly bodies, as each moves on in its own orbit, all the same if not appreciated. And how few there are who *can* appreciate the facts of astronomy or know anything about them but what is received second hand.

It may be proved again, as it has often been before, that in astronomy, as well as in theology, men have been subject to delusions on account of leaders. Until we reach absolute truth, or absolute understanding, we must, if learning, be also to some extent unlearning. Increased light at least modifies former ideas.

Another looks at the Bible, and not knowing its principles of interpretation, cannot read it any more accurately than the former could read astronomy, and he is tempted to cry, "Confusion, and humbug!" But learn first to read any work according to its own principles of interpretation before condemning it. Other things as well as the Bible can be abused by piece-meal interpretation.

The Bible, we boldly affirm, is *not*, as skeptics claim, "like an old fiddle" on which *any* tune can be played, unless the method of the old negro be adopted, who excused himself for stealing, by an appeal to Paul,—"Let him that stole, steal." The words "no more" did not suit his purpose. But, it may be asked, would you accuse the many, many sects who claim to "prove their doctrines from the Bible" as acting the part of the old negro? Not in motive, but truly so in fact. Very few Christians even claim to use the *whole* Bible. They virtually accuse the Lord of folly, in giving a large book when a very small one would have been quite sufficient for practical purposes, and to *prove their creed*.

And it may be safely affirmed that more disputation has been caused among professed Christians by things on which the Bible says nothing than by things on which it speaks. That all sects have some truth there can be no doubt, and each may be strongly fortified in a point peculiar to itself, but none of the sects are able to use all the Bible in harmony with their theory. A Calvinist may quote scripture proving election, which taken alone and without reference to the plan of the ages, will fortify him in the idea of a partial God and a limited atonement; the Arminian in like manner may prove the "Free Grace" doctrine at the expense of the equally scriptural doctrine of election; and the Universalist may readily prove that "God is the Saviour of all *men*," without explaining "Specially them that believe," and "He that believeth not shall be damned;" and so of many others. But the right view of the Bible plan will harmonize *all* those seemingly conflicting statements, and show that each is absolutely necessary to the whole as well as to each other. In the study of the Bible let us remember the words of Peter, "Knowing this first that no prophecy of the scripture is of any private interpretation," and the reason, "Holy men spake as they were moved by the Holy Ghost."—2. Pet. i. 20, 21. As all was spoken by the same Spirit, it should not be taken disconnectedly, but by comparing scripture with scripture, ascertain all that is written on the same subject. In this manner "God is His own interpreter and He will make it plain." Election is true in the ages preceding the second coming in the development of the bride of Christ; "Whosoever will" may come in the millennial age when the river of life flows and the bride says come; and God will prove Himself the Saviour of all men in the ages to come. In this range there is room for all His threatenings as well as His promises.

A LETTER.

Editor World's Hope,

SIR: I was much pleased last evening to see my paper again. I am much more pleased with its teaching. I believe it will in time do much good, and redound to the glory of God. But we, old-fashioned, orthodox Christians, are very slow to move, hard to be convinced that there is anything in the scriptures that we do not perfectly understand. However, the doctrine of eternal punishment for poor helpless sinners, blind by nature, was always hard for me to comprehend. The doctrine of election,—although I believe it with all my heart, because I see it plainly taught in Holy Writ,—yet I never until lately comprehended it. How brightly the truth shines when God's time comes to remove the scales from our eyes. I feel like praising God continually, that light is coming to help my poor burdened soul. Glory be to God that there is yet hope for the world.

A. M. S.

WINCHESTER, ILL.

It is related of the Rev. Dr. Tucker that one of the first questions he asked on assuming charge of Christ Church, Mobile, was: "Where are the poor of the parish." Being told that there were none, he said, "If there are none it is a calamity to be remedied; we must get some. Christ said, 'The poor ye have always with you'—there are poor people we ought to look after."

MAN OF DUST.

When an Adventist wants to prove that the body is the man in the absolute sense he usually quotes Gen. ii. 7, "And the Lord formed *man* of the dust of the ground," and Chap. iii. 19, "dust *thou* art and unto dust shalt *thou* return." These are usually considered by him as positive proof that man is dust and nothing more. But in the light of later revelations, which we have been considering, it is still true that man is *formed* of dust. It is the the only way to be adapted to earth life and to be manifested to others on the same plane. Hence it is true from man's standpoint that the body is known as the man. This view that the body is the man is easier to grasp by many, but without the other does not account for all the facts revealed. Let those who care read Job. i. 20-22, and see that he called the *Earth* his "mother." He was then in his grief resting on her bosom, and declaring that he would return "naked" ("unclothed"—2. Cor. v. 1-4) to her "womb." "In all this Job sinned not." Is not sheol the womb of the Earth, even as the surface is her bosom? Sheol is always spoken of as "deep." Higher than heaven and deeper than sheol—(Job. xi. 8) is indeed a *shallow* comparison if sheol means a tomb or grave. But Jesus' soul, which was in hades or sheol, descended "into the deep"—Rom. x. 7; "into the lower parts of the earth."—Eph. iv. 9. He was "three days and three nights in the heart of the earth." —Matt. xii. 40. Jonah carried *deep* was the type. But this was not true of the sepulcher. It was not deep, nor in the heart of the earth.

We are satisfied that man has to be regarded as in two phases, outer and inner, clothed and naked, in order to explain these different facts. If man is only dust, whence his life? The Adventist says the spirit is breath, has no life in itself, is not an entity, but *gives life* to the dust. Strange that two lifeless things put together should cause life; but a dead man may have air in his lungs and not live. Then air does not *give* life, though it helps to sustain it. Though man is the inner self, yet it is true he is *formed* of dust. There is an inner organizing power.

The apostles, Peter, Paul and John, are like three grades of Christian life. Peter made a specialty of first principles, Paul of the philosophy of the word, and John of love.

The right application of the "Golden Rule" requires that we should have a just estimate of what to expect of others.

THE LORD'S VICTORY.

BY ELAHAN WINCHESTER.

Hail glorious day from ancient times foretold;
Proclaimed by types and prophecies of old!
Thou day of heaven's eternal jubilee,
Ordained of God to set poor captives free.
Great day, for which all other days were made,
Which God well pleased foresaw, when He surveyed
Man by rebellion ruined, lost, undone,
Redeemed, restored, by Jesus Christ His Son.
Thou day of God, prefigured by the Law,
And which the prophets at a distance saw,
The grandeur of thy scenes I would proclaim,
If God would touch my lips with heavenly flame.
To me, O God! the learned's tongue impart;
Direct my fancy, and inspire my heart.
Fixed by the Great Eternal's firm decree,
Thy date is wrapt in awful mystery:
So far remote that day, concealed from view,
Its hidden periods, and its wonders too,
That men impiously traduce, blaspheme,
And count Th' Important Day a fictious dream.
Assist me, Faith, Hope, Charity, divine,
(I prize your aid, I'll not invoke the nine,)
Teach me that hidden period to explore,
When sin and pain and death shall be no more;
When Christ shall over all His foes prevail,
And spoil the powers of darkness, death and hell.
Then shall creation own His sovereign sway,
And every creature willingly obey.
Each knee shall bow and every tongue shall swear,
While heaven and earth His right to reign declare.
To all mankind it shall be testified,
In that due time the Saviour for them died.
All things in Him shall reheaded be;
All own Him Lord, and bow the suppliant knee.
All reconciled to God, His love shall know,
Whether in heaven above, or in earth below.
The Year of Jubilee shall then be come,
And all the Saviour purchased shall come home.
The Mediator shall no more complain,
That He hath laboured, spoke, or died in vain;
The travail of His soul with joy shall see
And satisfied eternally shall be.
The trumpet of the Jubilee shall sound;
Jesus shall be with endless glory crowned,
And through the great Jehovah's wide domain,
Not one shall rise against His glorious reign,
But all from sin and death and bondage free,
Shall praise His name to all eternity.
When all are thus obedient to His call,
Christ will resign and God be all in all.
Here stop, my soul, no farther seek to go,
What God reveals is quite enough to know.

—*Selected.*

We welcome to our exchange list The Christian Foundation, a monthly magazine published by Aaron Walker, at Kokomo, Ind. Price, $1.50 per annum. Also The Voice of the Word, a new monthly, edited by Wm. C. Hicks, at Union Mills, Ind. Price 50 cents for fifteen months. Many men of different circumstances and experiences may yet be moved by one motive,—love of truth.

True liberty consists in the opportunity to develop and use our powers in harmony with the will of God.

THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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UNION WITH CHRIST.

GOD'S love for the world is shown in the gift of salvation to them in Christ Jesus. We are glad to agree with the majority of Christians that there is and can be no salvation except in union with Christ; though at present only the minority can rejoice with us in the assurance of the final salvation of all mankind. The Calvinist believes that God has from the beginning elected a few in Christ Jesus; that these have been in spirit germinally placed in Him, so that when He died and rose it was, in God's plan, as if they had died and risen again. We call attention to the principle here involved, that we may the better illustrate our own view. The difference is that what the Calvinist regards as true of the few only, we believe to be true of all mankind. The principle we refer to is that of union with Christ being fixed beforehand as the basis of all possible development unto salvation. We will call it here two phases of union with Christ, first latent and afterward manifest. The tendency with Arminians is to ignore this idea of latent, or undeveloped, union with Christ, and, we might almost say, to deify the *human will* by making all possible union with Christ to depend entirely on its voluntary action. While we believe fully that God's will, not man's, is supreme, and therefore must finally prevail, still we believe that man is always a co-operator with God in the development of the human mind: but God must in every case be the Prime Mover, for until awakened, or quickened by God's Spirit, through the word of truth—the gospel—man has no ability or desire to approach God.

We are satisfied that this Bible principle of man's union with, or relation to, Christ in His death and resurrection is the key to many scriptures and is the only reason why the death and resurrection of Christ is gospel. We fully believe that all hope for mankind depends upon God's love and grace revealed in the fact that Jesus Christ—the Second Adam—died and rose for them. If none were related to Him, (only as members in common of the race of Adam, as taught by some men, and at least by one paper) then indeed He died for nobody but Himself. If a few,—the elect only,—were in Him, then He died for that few. But if *all* were in Him, then the apostle states the grand gospel truth,—that He by the grace, or favor, of God tasted death for every man.—Heb. ii. 9. This is the fact on which the salvation of the world depends, and which it is the special mission of THE WORLD'S HOPE to manifest and defend. We are thoroughly convinced that, until this relationship of Christ to the WORLD as its Head and the Source of its spiritual life, is seen, the gospel is but partially understood.

This gospel truth is expressed in the Bible in various ways. "For the love of Christ constraineth us because we thus judge, that if one [Christ Jesus] *died for all*, then were *all dead*,"—[or, "*all died*."—Rev. Ver.]—2. Cor. v. 14. Here is what we have asserted as to the relation of the world to Christ in His death, stated in Bible language,—When HE died ALL died. Then, in a Bible sense, all were in Christ when He died. This unity of Christ and the world of men once established by the apostle as to His death, and it does not need to be repeated as to His resurrection, though it is often implied. In its light the beauty, force and fulness of many scriptures appear. Paul says: "I declare unto you the gospel * * how that Christ died

for our sins, was buried, and rose again."—1. Cor. xv. 1–4. As when He died *all* died, so when He rose *all* rose. It was the same He, but in a higher condition. "He was delivered [to death] for our offenses, and was raised for our justification."—Rom. iv. 25. Reader, observe that the same word, "for," expresses the relation of His work in both death and resurrection. He died for us. He rose for us. He died on account of the world's sin, which God, in His own way, had laid upon Him, for He that knew no sin God made to be sin for us, that we might be made the righteousness of God in Him.—2. Cor. v. 21. He bore our sins in His own body on the tree, and there destroyed them, and so rose free from the load, justified. As our sins were the curse and the victim, so the justification is ours. Thank God, He was raised for the justification of all whose sins he bore; and it was the *world* whose sins He bore. Then Christ dead represents the world dead, and the temporary triumph of sin; and Christ risen represents the triumph of God's grace in the justification of the world to life and righteousness.—Rom. v. 18. In His death and resurrection we have an exhibition of God's purpose both as to sin and the sinner, the destruction of sin, and the salvation of the sinner. "It is Christ that died, yea rather, that is risen again."—Rom. viii. 34. He is risen! He—the embodiment and representative of all mankind, the Second Adam, the race of man,—is risen, and when this result is applied to and carried out in all, as He said it will be, then man shall not die. Sin and death were vanquished. Righteousness and life were established. It was foretold of Him that He should "make an end of sins and bring in everlasting righteousness."—Dan. ix. 24. As sin and death are related so are righteousness and life. Hence the New Testament shows that He not only destroyed sin and brought in everlasting righteousness, but "He abolished death, and brought life and immortality to light."—2. Tim. i. 10. Then, dear readers,—*all*—think of Him as your own. Claim your legacy, sealed to you by His death. It is not God's *offer* to you, but God's *gift*. "Behold the Lamb of God that taketh away the sin of the *world*."—John i. 29. Your sins and mine were there, and destroyed, so our deliverance from the curse is secured. Is it true? If so, then it is gospel indeed. Some one hides the light of God's love by saying, "Oh yes, it is true, that Christ died for you, and rose for your justification, *if you will believe it*." But hold! What am I to believe in order to become a believer? "Why, that Christ died for you." Then it is true, is it? "Yes, if—" No ifs about it. It *is* true or I have no right to believe it; it is true before I believe it, for believing would not make it true. Thank God it is true. Look at the blessed reality, the legacy, the gift of God to you, look until it melts the heart, and leads to loving obedience.

THE KERNEL OF WHEAT.

In continuing the subject of our Union with Christ in His death and resurrection, we would call attention to John xii. 24, "Except a kernel of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The quite common Bible method is to give facts, without the philosophy of them; but the above passage may be considered as an *inspired illustration* of our relation to Christ and of the value of His death. It is a clear case of the development of life by means of death. This illustration should be considered proof from the Saviour's own lips that the term "death" is not here used in the sense of annihilation, or the absolute extinction of life. All know that such an extinction of life in the case of wheat sown would *prevent* all growth, instead of causing it. As He used this illustration of Himself, in reference to the process of His glorification, it is evident that the Lord Jesus was never annihilated. It may seem strange to some that we should even suggest such an idea; but it is a theory with many that death always means absolute extinction, and they urge this in the case of Christ. But we are free to assert, as a self-evident truth, that there can be no sleep, growth, development, or resurrection where personality has been destroyed. Whatever sleeps or awakes must *exist*. Hence in view of the Bible teaching, we would say, that whatever might have been true if no Saviour had been provided, it seems clear now that He has been provided, that neither Christ nor man ever go out of existence.

Christ is, in the illustration of wheat sown, made to bring forth *much fruit;* but when this figure of sowing is applied by Paul to all others besides Christ, it is "every seed his own body."—1. Cor. xv. 38. In Him are "the many," but in each other person only one. This is the difference between Christ as the federal Head of the race, the Second Adam, and all others.

Suppose the reader is a farmer, who sows his wheat in Autumn. Why does he sow? Because He expects a crop. How does he expect it,—by growth or by direct creation?

By growth; otherwise he might as well sow chalk as wheat. He sows that which has the possibility of the production of what He wants. In the Spring he may see several stalks all growing from one root, from the one kernel. Say that there are four stalks, which when matured have in each head twenty-five kernels. This would be "an hundred fold." Now comes the question: Where did the one hundred kernels come from? They grew out of the one kernel sown. Then they must have been *in* that one *before it was sown.* This fact involves one of the sublime and inexplainable mysteries of nature. The many were in the one in what we call the latent or undeveloped sense. But they must be there or they could not be grown. This is the genuine law of natural evolution. The stream can rise as high as its fountain, but no higher. A monkey can never produce a man though millions of ages elapse, for the evolution is impossible at every step, and time never changes the law. Evolution or growth is only possible within the limit of kind. We believe there is a law of what some condemn as "spiritual evolution." We mean by it the law of spiritual growth from the spiritual germ in Christ Jesus our Lord. The name "evolution" has been applied to our view by one of its opponents. We hope it was not for the purpose of bringing reproach upon the view. We care less for names than for facts and ideas based upon facts. We believe it to be a glorious scriptural fact, that Jesus our Lord contained, *inherently,* the spiritual power for the regeneration or spiritual development of the whole human family, and that not one particle of that power will ever be lost. The death, according to our text, was necessary in order to the "bringing forth" of "much fruit." All that ever will be saved or "brought forth" must, then, have been in Christ *before He was sown,* even as the one hundred kernels, grown from one, were in that one before it was sown; otherwise the illustration has no force. But we can not admit that Jesus made a mistake, hence the "much fruit" to be developed were in "Union with Christ" before His power and divinity were manifested.

Let it be observed here that it is nowhere either asserted or implied, in the Bible, that either the spiritual anointing or the resurrection of Jesus *made* Him the Son of God. We know that some advocate such a view. But we claim that the baptism was a public acknowledgment of His Sonship by the Father, for the purpose of manifestation to Israel,—(John i. 31); and that what was confessed by the Father at the baptism, was proved, or powerfully "declared to be" so by His resurrection.—Rom. i. 4. To confess and prove a thing to be so, is very different from making it so. As any of us might put a hand on our son's head to mark him out, so came the dove as a visible sign of the divinity of Christ. Anointing is not God's way of making sons, but His method of dealing with them:—"Because ye *are* sons God has sent forth the Spirit of His Son into your hearts."—Gal. iv. 6.

Let those who assert that Jesus *became* a Son of God either by baptism of the Spirit or by resurrection, furnish us with at least one scripture that so teaches.

Returning to the subject of "Union with Christ," we are aware that the great objection in many minds to our view, is that men are usually thought and spoken of as coming into such blessed relationship by conversion, or by faith and obedience. And let it be distinctly understood that we make no less of faith and obedience as a means of experimental and practical salvation than do others. But what we plead for is that unless there be a *latent* spiritual connection of each one with Christ, the Second Adam, before regeneration, faith could have no basis and such regeneration would be impossible. The same principle, as a shadow of the spiritual, is true of the latent union of all with the first Adam. The "deep sleep" of the first Adam was for the development of what was in Him before, in the order of first the wife, and afterward the whole race. So the death of Christ is for the bringing forth of the "much fruit" in Him in the same order of the bride first, and the world afterward. This fulness of Christ as the embodiment of the whole race, gives the ground for Him speaking of His death as the judgment of the world, of His victory over death as casting out the prince of the world. Then He shows us Himself the unlimitedness of the "much fruit" by adding, "And I, if I be lifted up from the earth will draw *all* men unto me." This is the climax of the passage. He begins it by referring to His own glorification by the death and life process, and closes by declaring the grand outcome of a world, "all men" drawn to and so reconciled to God. What was done, representatively, in the person of Christ our Head *for us,* must be carried out individually, and so, in due time, collectively, *in us,* by the drawing power of His spirit.

Wherein, then, lies the difference between the believer and the unbeliever, if all were thus in Christ when He died and rose. In this, as it now appears: Just the difference, so far as *relationship* to Christ is concerned,

as between the latent or *ungrown* wheat, and that which is *grown*. This, it will be observed, involves a great difference experimentally and practically. But the latent oneness of nature alone makes it possible to come into a loving and loyal state; and we rejoice in the assurance that it is not only possible, but absolutely sure in due time. Other seeds may fail to bring forth fruit, but the Lord Jesus, the immortal Seed of God, for the regeneration of the race *cannot* fail. Experimentally the believer knows and loves his Lord and Saviour, and loves the tie that, being developed, binds our hearts in Christian love, while the unbeliever is ignorant of this love and the sublime possibilities. The peace, the joy, the love and fellowship are to him unknown. It is to such, for the time being, as if no legacy had been sealed unto them. But thank the Lord, His word and power in *Christ* cannot fail. "I will draw *all* unto me," says our great loving Saviour, having "all power in heaven and earth." The believer in such love knows and feels the drawing power. The Divine Magnet cannot fail. The practical difference between the believing, loving one, and the unbeliever is expressed by the Saviour's word, "If ye love me, ye will keep my commandments." Faith, love and obedience are thus related to each other in the divine order of development. Faith is indeed a *means* of development and salvation. But the gospel is what Christ has done for us in Himself, as a means of securing the same in us all in due time. The saved state cannot be separated from a state of holiness—or loving and complete obedience. Oh, that all our readers might look and keep looking at our legacy in Christ, until each heart yields to the drawing, melting power.

HARD TO ANSWER.

THE objection easiest to offer to the New Testament view of Christ, requiring the least scriptural knowledge, and yet the most difficult to answer, is, where reference is made to any Bible statement, it is said: "Oh that is an interpolation; the 'mother of harlots' put that in the Bible;" or, "I don't believe the apostle ever wrote that, and if he did he was mistaken." And why so? "Because it is not in harmony with *our theory* of God's plan, or our understanding of 'the Law and the Prophets.'" One might as well quote Bible to an infidel as to such persons, for his answer is, "I don't believe your record." A treatise on "The Evidences of Christianity" would be appropriate enough in either case. But when men are convinced that Jesus is the Son of God, they will very naturally take what *He says* as true, and the words of the apostles whom He sent. Jesus prayed for "all that believe through their word."—John xvii. 20. As Jesus was true, He must have seen to it that "their word" was true, and that the church have had it, else how could believers in Him through their word exist. Any one familiar with the Bible Plan of the Ages, will see at a glance that the above passage applies to believers during the gospel age. Now before any statement is discarded it should not be *presumed* merely, but *proved* to have been an interpolation. Otherwise opposite theorists have equal authority to discard statements not suitable to their views. Any man may accept of the Old Testament and be a Jew, but have we not a right to expect that a *Christian* will accept of the New Testament record of Christ? If not, will some one tell us what it is to *be* a Christian? It has been and is a matter of wonder to us that those whose reject the New Testament interpretation of certain prophecies, because it does not accord with their idea of how it should be, can still hold that the "seed" promised to Abraham was Christ and the church as Paul teaches in Galatians iii. 16–29. According to the Old Testament the seed was Isaac, and we challenge any one to find an iota of proof *there* that it meant Christ. Those who reject the interpretation of Isa. vii. 14 as given in Matt. i. 20–25; because the name is not in harmony with the *letter* of the prophecy; and Paul's application of Ps. xlv. 6, 7, as given in Heb. i. 8; should to be consistent reject Paul's application to Christ of God's promise to Abraham. To come to an understanding of God's great plan of ages and salvation by the study of the New Testament as it is and then to tear the New Testament all to pieces, yet holding on to the plan built entirely on a New Testament interpretation of the Seed, is like using a ladder to reach a high elevation, then pulling up the ladder, whittling it all to pieces, and saying the *ground* on which the ladder *stood* was all, but the *ladder* was nothing. Would not the attempt thereafter to stand on the *ground* cause a tremendous fall? This is like attempting to stand on the Old Testament, "the law and the testimony,"—the *ground* of the New Testament, after throwing away the New Testament key of interpretation. In harmony with this key see Paul's teachings as to the Jew and circumcision; it is not according to the *letter* of the Old Testament, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew

which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. ii. 28, 29. Will those who say the Old Testament is their rule for interpreting the New, and that they will cast out of the New, as untrue, whatever does not seem to accord with their idea of the Old, be consistent enough to go back to Judaism, and keep its laws, in order to share the promises of its seed? If not, then they should like Christians discard or invert their rule and let the New Testament interpret the Old. Then indeed there will be less difficulty in seeing the dignity of Jesus' character and the glory of His office and Saviourhood. It may also prevent men from holding an exaggerated view of their own dignity, by remembering that *He* is THE CHRIST, not *we;* that He is *all*, and we are nothing only as linked to Him; that He is THE Son, and we are sharers of His nature and dignity by His fullness of grace; that He is THE magnet which draws us and all the rest, while we are like small particles of steel fastened to Him, whose only power is in Him, to whom, not unto us, be all the glory and praise.

EXTRACTS AND REMARKS.

ONE brother writes: "If the hope for the World, as set forth by you, is, as some say 'too good to be true,' it is certainly too good to be given up without a good reason. To my mind it appears more like what a great and good Creator, who knew the end from the beginning, would do, than what we have formerly been taught to believe concerning this earth and mankind. If it be an error I fail to see how it can be proved to be so."—J. H.

We would ask, How can anything be *too good* in a universe overruled by infinite love and goodness? It is possible to imagine that something is good that is not good, but whatever is confessed to be good, should be acknowledged true. Whatever is good must be true. And all agree that it is a good thing if all are to be reconciled to God. Who will or can doubt that the final state of all will be what the Lord planned it—otherwise He would be disappointed in the result. And what but the reconciliation of the whole world would repay for the sacrifice, and satisfy the infinite love? If this blessed hope is indeed "too good to be true" then finite man has invented a more gracious and good result than has been planned by the Infinite. Can man indeed be more loving and merciful than God? Nay; then the *best* that man can think of must *fall short* of the glorious reality.

If any one proves it to be an error, he must put a limit on the broadest and grandest promises of both Testaments. When the Lord said in the foundation promise to Abraham that "*all* families" "*all* kindreds" and "*all* nations" should be *blessed*, it must be made to mean that only *some* will be blessed, and *some* will remain endlessly under the curse. When Jesus said "I will draw *all* unto me," it must be made to mean that some will not be drawn to Him. When Paul says that all will be subdued unto Him it must mean that some will not be subdued,, and that when he says death (the state into which sin brings mankind) is the *last* enemy and will be destroyed, he must be mistaken. And instead of the time coming when "there shall be no more curse," "no more death," it must mean that on at least a portion of mankind the curse will be perpetual. Let such seek to sustain the dark view who are so inclined. We prefer to proclaim the good news.

Another speaking of DAY DAWN says: "It is such a great departure from our previous convictions and the apparent strong declarations of scripture with regard to the unsaved, that I could scarcely tolerate it at first on this point; but I strove against my prejudices until I would give you the fullest hearing, and am now about satisfied that you are on the right track. Like you I have always kept that text of scripture, "God is Love," as an anchor to all true theology, and could not reconcile some of the views advocated by the sects, and have been very anxious for more light, and cannot help thinking that now we have it. Your view throws great light on the types, which in turn throw great light on the gospel. The case of Isaac and his marriage with Rebekah is wonderful, and so clear as a type that it is really amazing. I have heard it partially pointed out before, but never so fully. Then the command, "Be thou the mother of thousands of millions" is a statement that has impressed me before, but which I had never heard explained. It really looks as if your view gives the solution. [That is, that the fruit of the marriage of the Lamb is the regeneration of the world.—ED.] * * But the following facts seem to be against your theory: The Lord says that all nations are before Him as nothing, and are accounted to Him as less than nothing and vanity; also that the enemies of the Lord shall be as the fat of "Lambs and into smoke they shall consume away

also that the wicked shall be *returned* into sheol, and all the nations that forget God; and then the lake of fire is spoken of which is the *second* death. * * Hoping yet to have the full truth, I am sincerely your fellow Christian trying to earn the crown by overcoming." R. A. A.

The caution of the above writer is not to be condemned, especially when coupled with such fairness as to give a full hearing. Would that none would decide before getting a full view of the evidence. The favorable view reached is all the more gratifying to us on account of the manifest caution. When evidence overcomes "prejudice" it is a sign of its strength. We are not surprised that our views of the fullness of salvation are at first regarded with doubt, and received with caution. The popular *interpretation* of scripture has rooted itself very deeply, and sometimes men are supposed to be denying the word, when they are only rejecting an interpretation based on a fallacy. Then, again, even a statement of the word will convey a wrong impression because not seen in the light of the Bible succession of dispensations. One scripture requires circumcision in order to the enjoyment of the covenant favor of God; and another says "If ye be circumcised Christ shall profit you nothing; ye are fallen from grace." It is all plain to one that sees the relation between the Jewish and gospel dispensations. The type is circumcision in the flesh, and the gospel antitype is circumcision of the heart. —Rom. ii. 28, 29. *The word has a different meaning on opposite sides of the cross.* This principle, often overlooked, is a key to many scriptures. A fire burning a literal beast, in the time of literal sacrifice, was a type of the burning up or destruction of the beast nature in man, that is, the flesh, the enmity, hence is a means of reconciliation to God. Jesus said, "I am come to send fire on the earth;" and Paul says "Our God is a consuming fire;" but Jesus, we are assured, did not come to destroy *men*, but to save them, by destroying the enmity, the work of the evil one in man.

Now, however many literal destructions there may be,—even if it can be proved that a class of men must die a *thousand times*, that is, to pass into hades, or sheol,—still that does not prove these destructions *final*. The final we think must be the antitypical or spiritual above mentioned. The broad promises of life go beyond *all* curse. For the word says, "there shall be no more curse"—"no more death." Death is not the act or process of dying, but the *state* into which sin brings mankind; hence "no more *death*" means all shall *live*, and "no more curse" means all shall be *blessed*. The sects say, death shall be eternal; the word says "no more death."

It is true that man compared to the infinite One is "as nothing" especially if viewed in the mere Adamic relation. But viewed in the light of his relation to the Second Man and of God's promise, it seems different, man is thus germinally and so prospectively on a higher plane. Think of Jesus as the kernel of wheat out of which all are to be spiritually developed, and the gospel mystery of *life by dying* may not be so surprising. Jesus illustrated His own work by the kernel of wheat and said "If it die it bringeth forth much fruit," and applied it Himself thus: "and I, if I be lifted up [highly exalted] will draw *all* unto me." As all the wheat that can be produced from a kernel are in it, in a latent sense, before it is sown, so all were in Christ in the same sense before He was sown.

We call attention to "QUESTIONS AND ANSWERS" in Oct. No. instead of now writing on the question of the *return* to sheol. *All* return to the womb of mother earth, until the millennial age, during which *only* the wicked shall thus return, the righteous passing at once, "changed in a moment" from the old body to the new one and the higher life, for "Blessed are the dead that die in the Lord from HENCEFORTH."

Another writes: "I am doing all I can by preaching, and by circulating the DAY DAWN and the HOPE to spread these good tidings. I wish these were in the hands of all that love Bible truth. They perfectly uproot the unscriptural doctrine of Substitution, and clearly vindicate the character of our Father in His dealings with the race; and show the mission of our adorable Redeemer to be to make the at-one-ment,—to reconcile man,—or to bring him into harmony with our loving Father. They further show that the scriptural design of punishment is not vindictive but reformatory, and that it will certainly result (together with the manifestation of God's love) in the reformation of all revolted intelligences. If this fails to be accomplished then God's plan in and through His Son will be thwarted by His own finite creatures; and it casts a shade on the idea of the infiniteness of God's wisdom and all His attributes. When I contemplate the final result I am filled with joy inexpressible and full of glory. May God hasten the finale in His own good time. I am willing to wait His time for the curse to be lifted, and thus His oath and promise to Abraham

be fulfilled.—Gen. xxii. 17, 18. Then the groaning creation shall be delivered from the bondage of sin and its evil effects,—(Rom. viii. 19–21) and all things in heaven, earth and under the earth, shall be gathered and united to Christ.—Eph. i. 10 and Phil. ii. 9–11. Then the work of Christ and the church—the antitypical Elias—will have been done." J. H. M.

WHAT OF IT.

WHAT if a man does not believe and practice in all things as did his ancestors? What if some of the creed specifications of two and a half centuries ago, call for restatement or modification, and what if some of the proof-texts which were then quoted to prove a particular doctrine, are found, in the light of modern exegesis, to be inapplicable? Or, what if a man during his own lifetime re-examine the foundations of his belief, subject his views on a given question to a sifting process, and conclude not to retain some of his old notions and to take to himself some new ones? Well, this is what follows:—his new opinions will be placed along side of his old ones, and he will be proved to be inconsistent. But if he make up his mind that mere mechanical consistency is not the chief virtue of man, he will not much care for this. Whately says "the man who prides himself on his consistency in never changing his opinion, is a creature either too dull to detect his mistakes, or too obstinate to own them." Another thinker, Emerson, says "Consistency is the bugbear of weak minds and the stumbling block of fools." But there are more who make it a stumbling block than belong to the class aforesaid; men who seem to make it the reproach and not the praise of a rational being, endowed with the means of progress, that he does not walk in all the steps and hold to all the beliefs of his great, great, great grandfather.

Probably, however, our ancestors are charged with burdens of belief they did not bear. I have listened to the conversation and preaching of Baptist ministers for sixty years and never heard one teach or preach "infant damnation." I have never heard such teachings from the lips of any minister. This does not compel me to believe that the sentiment has never been taught; but if any son of the modern church finds that one of his "rude forefathers" did this thing, he need not be poking sticks at him, nor need he feel called upon to disavow his parentage. The remote forefathers of the present aristocracy of Great Britain ate human flesh; but their descendants had growth and development on different food, and what wonder if in some respects they differ from those who preceded them? The fathers in the church held the fundamental truths of the gospel, to which if the children adhere, they do well; they build on a sure foundation; but if from the creeds of the last century some subordinate statements have been eliminated, or some erroneous ones stricken out, it should be hailed as an indication of rational progress, and not charged as broad and glaring inconsistency.—*Christian Herald.*

LOVE TO OUR FELLOW-MEN.

(ABOU BEN ADHEM.)

LEIGH HUNT.

Abou Ben Adhem, may his tribe increase,
Awoke one night from a deep dream of peace,
And ran within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel, writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in his room he said:
"What writest thou?" The vision raised its head,
And with a look, made all of sweet accord,
Answered; "The names of those that love the Lord."
"And is mine one?" said Abou. "Nay, not so"
Replied the angel. Abou spoke more low,
But cheerily still, and said, "I pray thee, then,
Write me as one that loves his fellow-men."
The angel wrote and vanished. The next night
He came again, with a great waking light,
And showed the names whom love of God had blest,
And lo! Ben Adhem's name led all the rest.

THE following selected verses express our feelings awakened by the fact that some exalt their own work and belittle the work of others, as if God had made them the leaders by which all the truth and good must come:—

Jesus bids us shine
With a pure, clear light,
Like a little candle
Burning in the night.
In the world is darkness,
So we must shine,—
You in your small corner,
And I in mine.

Jesus bids us shine
Then, for all around;
For many kinds of darkness
In the world are found;
There's sin, there's want and sorrow,
So we must shine!
You in your small corner,
And I in mine.

"THE will of God" consists not only in believing, but also in loving and doing. While we are learning the truth and also seeking to *do all* His will we have need of patience, that afterward we might receive the reward.

THE WORLD'S HOPE.

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THE WORLD'S HOPE,
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To Correspondents.

We invite short, carefully prepared articles on doctrinal, practical and experimental subjects within the scope of the general plan of the ages. Each writer is requested to affirm, and not to oppose others; and each one will be held responsible for his, or her own statements, but our columns will not be open for personal debate nor strife. We also invite questions on points not understood, which will be answered so far as possible. Nothing will be published that seems to have been written in an unkind spirit. Do not send what is doubtful in this direction. The editor reserves the right of remarks on all matter published, but his silence is not to be considered proof of consent to all ideas advanced, whether by correspondents or in selected articles.

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WE do not wish to encourage those who can and should pay for the paper, to take it simply because it can be had free. We trust the honor of all, and expect all to pay that can. But to those who are really interested and *unable to pay*, we are glad to send it free. This perhaps would not have been said, only for the knowledge that *some* take an undue advantage of our offer. We hope none of the Lord's poor will be alarmed or offended at this. But we think that where people are spending dollar after dollar for *tobacco*, or any other worse than useless luxury, they should not ask for either paper or DAY DAWN free. Would it not be better for the conscience, and more pleasing to the Lord, to cut off the useless, yea injurious, luxury? Still we allow each one to decide this matter for himself.

WE send a sample copy again this month to all who received one last month, and to several thousands more. Those who have lately subscribed may also receive an extra paper marked "Sample." Do not be surprised at this. If you get two papers give one to your friend whom you would interest. We would again urge all that want the monthly visit of THE WORLD'S HOPE to subscribe at once. Prompt action will be good for both you and us. No one need be afraid to take the paper from the office if we send it, for we will never resort to the law for collection. But if any of the old subscribers do not renew, or readers of samples do not subscribe, they need not *expect* the paper sent to their address.

"DAY DAWN."

THE first edition of the book DAY DAWN, OR GOSPEL IN TYPE AND PROPHECY, by J. H. Paton, the editor of this paper, was published in 1880. That edition, except a few copies, was exhausted more than a year ago. As the demand continued, a new edition was deemed necessary. During the two years after the book was first published, the study of the word had led its author to change his mind as to the nature and extent of the Atonement and Salvation and also as to Resurrection and Restitution. The changes were not as to the revealed *facts*, but in regard to the *philosophy* of these subjects. These changes suggested the *revision* of the work. This work was done more than a year ago, and so since June, 1882, the Revised Edition has been in circulation in a somewhat *new dress*. Many who have both editions say the new is a great improvement on the old. This Revised Edition has 328 pages. The book, as before, treats of the general Plan of Salvation, showing that God is indeed Love. It gives the prophetic evidence that we are entering on a new dispensation and that great changes among the nations are impending. It is important in the hands of at least every reader of THE WORLD'S HOPE. Some such are doing all they can to send it to others. It is bound neatly, both in paper and cloth. The prices (postage paid by us) are 50 cents or 75 cents, according to binding. To those in-

terested and *not able to pay more*, we will send a paper-covered book for six cents—the postage. The prices to ministers of the gospel are 30 cents or 50 cents, according to binding. Or if any one, having a missionary spirit, wishes to make a *present* of a book to any one else, we will send them at the same rate as to ministers. Some, on account of the similarity of name, have confounded this revised edition of DAY DAWN with "MILLENNIAL DAY DAWN" promised by another writer. If you want a copy of the revised DAY DAWN, be sure to address the author of the book, J. H. Paton, Almont, Mich.

AGREEMENTS AND DIFFERENCES.

THE WORLD'S HOPE is always glad to agree with other periodicals, and with men, as far as possible. It does not differ for the sake of being odd, but on account of conviction. It wishes to treat with kindness and charity, and never with contempt, those who honestly differ; and would regard all as honest until proved otherwise. It would also (though this is perhaps the most difficult to attain) be controlled by the Spirit of Christ in forgiving those who may have yielded to temptation in covering up a portion of the truth, so that we have been misrepresented. To know when one is wronged is closely related to knowing good usage; but would that we knew better how to "overcome evil with good."

We are glad indeed that we *do* agree with the mass of believers on certain general principles of truth and religion. Whether men are Catholic, Protestant, Orthodox or Heterodox they doubtless all have some important element of Christianity. A thing is not necessarily either true or false because held by any one of them. We here re-assert our conviction that all ideas are either true, or are denials or perversions of truth. What we think the Christian churches need is, not absolute destruction, but *purging* by the fire of divine truth and love, which Jesus kindled. It will destroy the evil,—the perversion,—by setting men right. We believe that the sect spirit is the tendency to exaggerate the differences, and the value of mere opinions, making them the basis of dissension and strife. It will doubtless be proved yet that all who accept Christ as Lord and Saviour will, under the action of the fire, be melted, purified of the dross, and become one. This will answer the prophetic prayer of Jesus.—John xvii. 20, 21. And Oh! what a power they will then be to make the world believe on Jesus.

We regard the present efforts of Christendom at co-operative union as a sign of our times, indicating at least a consciousness in the minds of the best that all Christians *are* one in relationship to Christ and each other, and *should be* one in fellowship and work. But we do not expect the ideal union will be attained by ignoring the real difference but by rising to a better understanding of the word, and of each other, by means of loving and courteous investigation. It will thus be found that sometimes the differences, are in name more than reality. Sometimes they come from the different use of words, and, after all, language is, at present, a very imperfect means of communicating ideas. Oh! for the time when ideas shall be seen by intuitive perception,—that is, when we shall see as we are seen and know as we are known. Then no one will say what he did not mean to say, and each will be understood aright. Will not earth yet respond to this condition of the heavens?

Under the influence of loving investigation, it will be found that the extremes will take off the "rough corners," and so modify each other. And then, if men must differ, they will differ in love. The ideal of the true disciple is to approach the truth, and to this end he will gladly discard errors, or imperfect views.

In this imperfect state a statement of differences may be of use. Though rejoicing in agreements, we would not fear to express our differences. We would not be over-awed by wealth, or numbers; contempt, denunciations or anathemas, of Pope, Council, Conference or any individual that may have caught the domineering spirit. Better to be mistaken sometimes than not to think at all. We would accord to all the liberty we ask for ourselves; but we have no deference for any one this side of Christ and His apostles who claims to speak with *authority* in matters of faith.

Among those who have been led to see more than the majority of Christians see as to the fullness of salvation in God's plan of the ages, there are both agreements and differences. There are several papers that present the same general view of God's plan of the ages. There are at least three of these, including THE WORLD'S HOPE, that advocate the same general view of the PRESENCE of Christ as King, the change of dispensation now taking place, and the manner of the change for those who "die in the Lord from henceforth." But on some things they differ. The differences make them exist. It may seem to some deplorable that they differ; but the expression of the differences does

much to develop thought and to bring greater light. We believe that, to this end, the Lord will overrule even the errors. They cannot all be right when they differ. They may all be partly in error: the editors are human.

The principal points of difference are on the nature of Jesus, and the Atonement. We agree with one of these papers that Jesus, or He that was called Jesus at His birth, existed before the world began, but we cannot accept of the solution it offers, that He was Michael the Arch—or chief—angel. In Heb. i. the Son of God is contrasted with the angels, and His pre-eminence shown. And "He saith, Let *all* the angels of God worship Him."—Verse 6. As Michael is *one* of the angels, he too must worship Christ. Will Michael worship himself? Angel worship is forbidden.—See Col. ii. 18 and Rev. xxii. 8, 9.

We cannot agree with the same paper when it teaches that from His birth to His baptism Jesus was only a man. We understand the New Testament to teach that "He *took on* Him the seed of Abraham,"—(Heb. ii. 16) and so came "*in* the flesh"—1. John iv. 2, 3. This uniting of the divine with the human, for the purpose of manifestation in the flesh, and for the reconciliation of the world, is at once the mystery and the glory of the gospel.—1. Tim. iii. 16; 2. Cor. v. 19.

Again, the paper mentioned is a staunch advocate of the idea of the salvation of the world from the death state by the Substitution of Jesus. In view of this it says, "Jesus as a man is eternally dead." This seems to us like a strange confounding of the *man*,—the person—with the *condition*. He rose in a higher *condition* but He is the same "Man, Christ Jesus," exalted as a Mediator. —1 Tim. ii. 5, 6. We will be glad to learn that the principal difference here is in the use of words. If the nature of Christ's ransom is rightly expressed by the word "Substitution" then indeed Jesus should be eternally dead. But the above scripture shows that He was not a Substitute for man in death, for it asserts that the same "He" "the man, Christ Jesus" that gave Himself a ransom is now the exalted Mediator.

Against this dogma of Substitution, which teaches that Christ died, (or remained dead, as some would have it) *instead* of mankind, we would place "*Union* with Christ" in His death and resurrection. If He died *instead* of us, then we should be exempt. But He being the kernel of wheat, and we being in Him, as the Second Adam, for regeneration, it secures us a following. "Forerunner," "Head," or "First fruit" is scriptural, but Substitute is unscriptural. We have learned to believe that *some* teachers use the *word*, Substitution, when they really seem to mean just what we mean by Union with Christ. But to say the least it is a very unfortunate word to use to express God's love in Christ, and His relation to us as a Loving Saviour. It may be worthy of remark here that the failure to see the fullness of this blessed union of the race with Christ the Second Adam, the Regenerator, is what prevents some, yea many, from seeing the glorious result,—the reconciliation of the world to God. All must be made alive *in Christ*, and *in Him* there is no death.

The principal point in which we differ with the other paper of the three mentioned, is that it ignores the New Testament teaching as to the coming from heaven and the birth of our Lord Jesus. The paper advocates as do we the final reconciliation of all mankind, but on what ground is not clear to our mind, as it appears to ignore the Representative character and distinctive work of Jesus Christ as the world's Redeemer. To us it appears as reasonable to talk of being in Paul, or Peter, or John, and of being made alive in them, as to talk of being "in Christ" if He were only a man. It is more consistent for the western editor, whose articles have been transferred to the above mentioned paper, who himself believes (if we understand him) that there is no hope of any resurrection for any who pass from this life unconverted,—we say it is more consistent for such an one to deny the Representative character of the death and resurrection of Jesus Christ, than for one who believes in the reconciliation of all. We confidently place "Union with Christ" as advanced in this paper, against this denial of the Divinity of Jesus Christ, as well as against Substitution. We believe that His full and Representative atonement is the only true ground for the world's salvation. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them."—2. Cor. v. 19.

STARS shine brightest in the darkest night; torches are better for beating; grapes come not to the proof till they come to the press; spices smell the best when they are bruised; young trees root faster for shaking; gold looks brighter for scouring; juniper smells sweetest in the fire; the palm tree proves the better for pressing; chamomile, the more you tread it, the more you spread it. Such is the condition of all God's children. They are most triumphant when most tempted; most glorious when most afflicted.—*Bogatzky.*

"GOOD TIDINGS OF GREAT JOY."

LUKE ii. 10.

We asked an Indian brother,*
A warrior of old,
How first among his people
The Glad Tidings had been told?
How first the Morning Star arose
On their long heathen night,
Till souls who "sat in darkness"
Were rejoicing in the light?

And he answer'd, "Many a summer
Has come and gone since then,
Yet well I can remember—
I see it all again.

"A teacher came among us, from
The country of your birth,
And told us of the Living God,
Who made the heaven and earth—
But we asked if he had been a fool,
Or thought that we were so;
For who among our sons did *not*
The One Great Spirit know?

"So he left us;—and another
Told us much of sin and shame,
And how for sinners God prepared
A lake of quenchless flame;
But we bade him teach these things at home
Among the pale-faced men,
And if *they* learned the lesson right
We too would listen then.

"At last, another stranger came
Of calm and gentle mien,
And eyes, whose light seemed borrow'd from
Yon blue the clouds between;
Still in my dream I hear his voice,
His smile I still can see,
Though many a summer he has slept
Beneath the cedar tree!

"He told us of a Mighty One,
The Lord of earth and sky,
Who left His glory in the heavens
For men to bleed and die;
Who loved poor Indian sinners still
And longed to gain their love,
And be their Saviour here, and in
His Father's house above.

"And when his tale was ended—
'My friends,' he gently said,
I am weary with my journey, and
Would fain lay down my head'—
So beside our spears and arrows
He laid him down to rest,
And slept as sweetly as the babe
Upon its mother's breast.

"Then we looked upon each other,
And I whisper'd, 'This is new,—
Yes, we have heard glad tidings, and
That sleeper knows them true;
He knows he has a *Friend* above;
Or would he slumber here,
With *men* of war around him,
And the war whoop in his ear?'

"So we told him on the morrow, that
He need not journey on,
But stay and tell us further
Of that loving, dying One.
And thus we heard of JESUS first,
And felt the wondrous power
Which makes His people willing
In His own accepted hour."

Thus spoke our Indian brother—
And deeply, while we heard,
One cheering lesson seem'd impress'd,
And taught by every word—
How hearts, whose silent echoes
No words of terror move,
May answer from their inmost depths
To the soft call of *love*.

O, mighty love of Jesus!
What wonders thou hast wrought!
What victories thou yet shalt gain,
Surpassing human thought!
Let faith and hope speed forward
Into earth's remotest bound,
Till every tribe and nation
Shall have heard the joyful sound!

—*Selected.*

* John Tschcop, one of the first converts of the Moravian missionaries among the North American Indians.—See Crantz' History.

SPIRITUAL EYESIGHT.

IF our eyes had remained closed or had opened only on absolute darkness, through the long line of generations to the present time, tney would have become as sightless as the eyes ot the fish in the waters of the Mammoth Cave.

Unused ability speedily becomes useless. Thus have men lost power to see God.

That there exists in human nature the latent ability to perceive the spiritual world that centers in God, is proven by the fact that He has undertaken to reveal Himself to us—an absurd and impossible attempt,—had we not the capacity to receive such a revelation.

In this spiritual sense, all the world is born blind. With some, the blindness is so intense that it is difficult to convince them that such a spiritual world exists. Others see men as trees walking; and none can boast of seeing perfectly.

The Saviour's avowed mission to earth was "for judgment," "that they which see not might see."—John ix. 39. He is "that true light that lighteth every man that cometh into the world." Spiritual darkness means spiritual death as surely as that the absence of sunlight would cause death to our planet. Life and light are in this sense synonymous, in that "in Him was life and the life was the light of men." The nature of this light can be best understood by those who have seen and felt it. It is as difficult to define it to an unbeliever, as to describe light to a blind man. It is not solely an understanding of the scriptures; it is that and more. It is not even the highest degree of truth, taken abstractly. It is such a realization and experience of the truth as shall revivify and impregnate the dormant faculties of our souls

and cause them to develop into the image of God.

Christ said "As long as I am in the world I am the light of the world." But then and since then it has been true of nearly all, that the light has shone in darkness and the darkness comprehended it not. Certain moral conditions are necessary that we may receive the light. 1. John ii. 9-11 reads, "He that saith he is in the light and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light and there is none occasion of stumbling in him. But he that hateth his brother is in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes." Jesus says, "If therefore thine eye be single"—that is, our life wholly consecrated—"thy whole body shall be full of light; but if thine eye be evil thy whole body shall be full of darkness." A failure to do what is known to be right, tends to blind our eyes and keeps the rays of the Sun of righteousness from our hearts. Perhaps for this reason John preached before His coming the baptism of repentance to Israel to prepare the way of the Lord, to clear away the blinding fogs of sin, that the true light might reach them.

Doubtless many who have felt the Saviour's hands upon their eyelids, and realize the defilements of sin and earthliness, have not yet obeyed His injunction to "Go wash in the pool of Siloam," and so remain blinded. Such know not the blessings awaiting them, else they would no longer hesitate to obey. "God is light." "Without holiness no man shall see the Lord." "Blessed are the pure in heart, for they shall see God." L. A. A.

CATERPILLAR, BUTTERFLY.

God gives us in nature the illustration of the two states of man, the lower and the higher, the natural and the spiritual, and the means of transition from the lower to the higher. The caterpillar illustrates the natural or mortal state, the cocoon and chrysalis the death state, and the butterfly the spiritual or heavenly state. The caterpillar is not a butterfly, but it has the latent capacity for becoming one, but not of itself, without the quickening, life-giving power of the sun and incidental aids. So we would say, man in this natural state is not immortal, but he has the latent capacity for becoming so, yet not of himself, but by the quickening energy of Christ, the Sun of Righteousness, and all that He provides as means to that end. Man must be born twice before He is complete; completed man is immortal.

In the chrysalis state of the worm, or the butterfly, for we may speak of it from either side, we may see an illustration of a truth which answers two extremes of Christendom. It does not go out of existence; nor does it go to heaven till the resurrection. It sleeps during the intervening and transition state. Its death state is similar to that of the kernel of wheat. It dies from this state to live in that. Life by death is the Bible doctrine of salvation by the cross of Christ.

It is the same individual insect on both sides of the chrysalis, but it has changed form when it becomes the butterfly. So it is the same man, the same person, that is born the second time that was born the first time, though he is to be greatly changed. Jesus said, "Except a *man* be born again, &c." The future person is not an absolutely new creation, but the old one made new by the law of regeneration. Some say the saint goes to heaven, the third heaven, at death, and another extreme says "No man will *ever* go to heaven." Jesus said to Peter, "Whither I go thou canst not follow me now, but thou shalt follow me afterward." —John xiii. 36. How long afterward? Jesus says, "I will *come again* and receive you to myself." It is after the chrysalis state is past. It is only from the time of that presence forward that those who die in the Lord are immediately blessed.—Rev. xiv. 13.

STANDARD AND SCALES.

As disciples we need a *standard* and then to use our *reason*. The merchant needs *weights* as well as *scales*. Our reason is like the scales, but the revealed truth is the Christian's standard. To discover what is truth by reason, without a standard, is like using scales without weights. Truth is the basis of reason; reason is not the basis of truth. Paul says, "Prove all things;" and John says, "Try the spirits." This means, weigh the teachers: and in the next verse He gives the standard,—"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, but is against Christ, (*anti*, means against.)—1. John iv. 2, 3. In using this standard and the scales, who can fail to see the difference between merely *being* flesh, and coming *in* the flesh? Do, or do not, those who say that Jesus was a mere natural man, come under the condemnation of the apostle?

Each reader must decide this question for himself. The apostle goes on to say that the world (natural men) heareth such teachers, because they speak of the world (natural things.) We have been told by some that it is so *unnatural* that Jesus should have come down from heaven and come into the world by incarnation, that is, "coming in the flesh." We understand this subject to be one of the things the *philosophy* of which *is not revealed*, (though the *fact* is revealed) because it could not be appreciated by mortal man. "No man knoweth the Son but the Father."—Matt. xi. 27. The coming in the flesh is akin to going out of the flesh at the change from the natural body to the spiritual body. Of this the apostle says, "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."—1 John iii. 2. This blessed hope is based not on the philosophy of the fact, but on the fact itself. May not the rejection of the mystery of Jesus coming in the flesh, tend to the rejection of the mystery of the blessed hope? We think so, and therefore speak.

QUESTIONS AND ANSWERS.

Q. 1. "Is it right to expect an infallible interpretation of any scripture in direct answer to prayer?" J. W.

A. We do not think that prayer was designed to set aside the use of our faculties for study, and comparing of scripture with scripture. Prayer, in order to be acceptable, must recognize our union with Christ, and be in harmony with the word. Proof: Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you."—John xv. 7. To ask in faith includes both of these conditions. Imagination or mere credulity is not faith. True faith is intelligent, as it is based on facts. We know a strong believer in substitution who asked the Lord to explain a certain passage of scripture, and he accepted the first idea that came to his mind as an answer. Of course the interpretation was in harmony with his previous theory, and he does not *dare* to advance from that idea, because he assumes that the Lord gave it to him in direct answer to prayer. We know of another who denies substitution for a similar reason. Some men expect the Lord to convert the world in answer to prayer, without the gospel. But the gospel is God's power unto salvation; and His word, not men's feelings, must decide the truth or falsity of all theories.

Q. 2. "How long do you think the ordinance of baptism will be needed?" J. W.

A. As long as the gospel is to be preached to mortals. The same commission that says "Preach" says "Baptize."—Matt. xxviii. 19, 20; Mark xvi. 15, 16. This is based on the authority of Jesus. We will stop preaching and baptizing when He gives a new commission. It is our opinion that it will last at least until after the millennium is past, or as long as what it symbolizes is needed, that is, death to sin and resurrection to holiness, or reconciliation to God.

Q. 3. "Was Immanuel born in Old Testament times?—(Isaiah vii. 14, 16) and if so how could this be a prophecy of the birth of Jesus?" J. W.

A. The most that can be allowed fairly is that a *typical* child was born in the days of the prophet. A seed was promised Abraham, and as a type Isaac was born, but the New Testament shows that the real fulfilment is in Christ.—Gal. iii. 16. So of *all* the personal types of the incarnate Son of God. "But," it is said, "They did not call Him Immanuel, but Jesus." It is not the letters or the form of a word that makes the worthy "*name* of the holy child, Jesus." "His name is called the Word of God." It is the *meaning* that is important: and all who can understand the fulness of 2. Cor. v. 19. "God was in Christ," &c., will see that only thus was He the Saviour, and so JESUS, —Saviour, and IMMANUEL,—God with us, mean the same thing, for Paul says, God is the Saviour of all men, specially of those that believe.—1. Tim. iv. 10.

SOME make so much of Rom. viii. 11 as teaching that "mortal bodies" are to be raised in the future, because it refers to the resurrection of Christ as brought about by the same Spirit. The idea would have more force if it could be proved that Jesus was raised mortal. The context seems clearly to refer the statement to the effect of the Spirit of Christ dwelling in us during this life, on account of which the mortal body is controlled so that we may not live after the flesh but after the Spirit. This warfare is here and now. The resurrection of Christ is referred to because it is the proof of the same power that converts sinners and so makes saints. But Paul shows elsewhere that when the *birth* of the Spirit is reached man's body is both spiritual and immortal.

HUMAN wants are expressed by seven petitions in the Lord's Prayer; and the Christian character by seven graces added to faith.—2. Pet. i. 5–7.

ARKANSAS NOTES.

It is sadly true that man is weak, corrupt, depraved. To what extent is it also true that the prevalent religious teaching throughout Christendom is more or less weak and corrupt; indeed, weak by very corruptness? To what extent has human blindness, pride, passion, bad association, or tradition corrupted the truth?

Alas, what a cloud of darkness overspreads Christendom! What a work of evil has human mis-teaching done by putting earth like a mere island, as it were, in the midst of a sea of all-surrounding and all-devouring eternal fire—by falsely making man immortal to rage and groan in the knowledge of impossible death and impossible (happy) life, and with all the *worst imaginable* of war and pain, wrath and hate in hell? What a work—thus to poison the human mind with the blackest visions and the most degrading fears! To harden the heart with threatenings whose extravagance as much defied comprehension as they wronged the common instinct of justice! To drive affrighted creatures to seek compassion through the trembling dread of wrath, and perpetually tend to incite to action hypocritical or selfish, or both, on the part of the threatened and culprit atom of dust! Omnipotence is depicted as an ocean of appeaseless indignation, armed and roused to smite the cowering and crouching life that has with an almost infinity of littleness, nevertheless an infinity of indestructibleness and an almost infinity of immensity in numbers! Witness Pollok's picture of a heart transfixed by the tongue of some fire-moccasin.

On such a vast hideousness of a dread theologic fecundity, dwell not me. Yet we are confronted every moment in this system, with a pictured war of Divine attributes,—and in spite of astonishing effort and outlay —mercy and wisdom and exertion, immensely outrun and preponderated over, at the last, by the vivider force, and deadlier work of evil, beating by its subject hosts and countless mass of travelers to perdition, the little flock of the saved and holy, almost out of sight. And in this theology, we repeat, we read *war*, the war of goodness and love, with never-appeased and invincible antagonism. Pulpit work, masterly rhetoric, and the adroitest or the intensest scene painting of preachers, show us Deity both incensed and relenting, on this side the sword, on that side, the scepter—in one breath blessing, in the other resentment and doom,—and in such swift contrast or confused conjunction, or insoluble inconsistency, that the hearer's soul itself is in danger of being either confounded, divided in itself, or so to speak, holily demoralized.

To cut all short, the situation is most unreasonable, most pitiful, and even yet more, most unscriptural. What can be done? Nothing is clearer than that many things can be plausibly spoken against the teaching and hope of real and entire salvation to the whole lost Adam—myriad-many man. Yes, many things can be said. And I am sorry to see and to say, that some things are said, with a certain voluminousness and volubleness,—with a certain kind of confidence that has not enough of gentleness,—with a certain kind of energy of half wrath—with protesting and reproaching—or at least so I diagnose the spirit current in these writings. This is not wise. Let us have the soul of gentleness. In writing for mercy and for grace and for election of love, and for the *will of God*, immutable in its aim, and as fixed in immutableness of saving action, as the law that makes motion perpetual is immutable among suns and moons in heaven—in writing for love, for love that hath wisdom and will—for the love that *can* conquer, I do here and now profess and protest that I need and supremely ought to have, and all others with me in this sacred work,—most scrupulous, consistent, conscientious, and careful gentleness. Let no bitterness have place or play—no, not so much as a quarter square inch of room. It is a great work before us. Let it be done gently, or it may be better not attempted. Though there is wrath taught in holy scripture, let us see well and carefully *how* and *where* and *what*, as well as we can, and see to it that we have no part in those unlawful whirlwind works of man, those words and works of untrue violence, never Divine in reality—that so stir up the world of mire, and work confusion and partiality (let not this word be misinterpreted) and magnify Babylon, with all its village suburbs of non-concurring sects. (Though they *do* concur in the faith or conceit of something in man, they call inherent in him—*immortality*,—whereto with God's word on our part, we subjoin or oppose immortality yet *future*, from God, through Christ—by the resurrection of the dead.)

Let us be gentle, for if we are not gentle, we are nothing, and by no means fit to do such almost apostle work, as to show forth mercy in its magnitude and majesty,—the hand of God stretched forth to seize and save the race. Truly there is an order of God's work, and in that order we see Jesus first,—then believers wonderfully wrought up into, and one with Christ,—believers, of all

Bunyan-pilgrim courage and rareness, raised up in this beginning age of the ages of grace,—sheepskin-clad and hovel-tenanting sometimes,—always meek,—marching heavenward since God draws them,—and going on this pilgrimage amid all surrounding voices, visions, enticements, and entanglements, and in spite of them,—led by light out of darkness—nay, *themselves light*, from something flashed on them and inward in them; light by God's love, and light in the darkness.

Such are the first in order—first in honor and time—appointed to gentle but strong dominion, raised even out of troubles, reared out of disciplines—yea—they are first. They are a beginning of the majesty of the greatness of the work of God. Let all the world think of it—for how wonderful it is—that Jesus came down to the bottom of the abyss to which men fell in Adam. He stooped; and he stopped not, till he came down fully far enough to reach the lowermost and lowest of all. Adam did but poorly enough; he died, and in him all died. *Did all* die in Adam? Did they die spiritually? Did they die literally? To each query—*yes*. Let us remember that the Lord from heaven, being the second man, *succeeds* to the first man, and represents what? A *fraction* of the race? Can a second Adam represent a mere remnant? It is due to the dignity of so great a visitor and messenger to believe that his succession to Adam the first and fallen, is fully equal to the greatness and catastrophe of that lapsed and faulty headship and that the faithfulness shall not come short of the failure, and fall below it. The second fills the void—he champions the race, he takes the headship. However low and far came failing Adam down—no less low and far came also saving Adam—that with his own rising by the power of God, he might also raise the race—and as many as die in Adam the first, though as the sea-sands in number, no less, no—not one less—shall rise in Adam the second. Thus great in coming down is our masterly Adam out of heaven, (though never with one sin or stain in one thought or thing, never one faintest mistiness of wrong ever anywhere touching even so much as by the space of a pin-point,—and as he is thus great in coming down, it was for this express purpose, that in the greatness of his rising he might raise up out of the most grievous ruin, every whit as many as fell in the first weak Adam of dust.

Yea—Jesus was baptized into death—first by the symbolism of an immersion in water, then in very deed and truth—into the death of the whole multiple and multitudinous Adam. He came into the sepulcher world—He was truly numbered with the dead. Death struck Him—threw a dart in Him, thrust a sting in Him—(and it is worth the while to say—as a bee that has stung, and that has lost its sting must die, so by this chance of a lost sting befalling death, death must ere long die). Jesus endured the worst. He was carefully sure to come to the lowest, that He might put Himself under the whole great bulk and heft of the burden to be raised. He lay dead, the great man of men,—and then God breathed the word, and spoke the power, and He rose. And who is this now? Who but the raiser and restorer of the race? We shall find Him here again by and by.

"But will not sin be punished?" inquire some in half astonishment. Certainly: trouble enough shall come on heedless and daring and wrong-doing men,—robbing the poor, fattening by unjust gains, trampling justice and mercy under foot. Tribulation is waiting for these troublers of the world. Infallible are the punishments of the unrepenting, yet are these punishments merciful while they are just, disciplinary while retributive, and not merely to satisfy appeaseless wrath, or abandon to useless, most of all, uselessly interminable despair. The villain will come to his time of trial, and enough better had it been for him to have left his wickedness and mended his ways, when mending were possible, in an hour of opportunity,—and *that* hour returns nevermore. Through what fiery storm the once prayerless laggard shall come, we are not appointed to portray, but through *some* recompense of scourging he must be brought, (if we mistake not), nor will hope have fled forever from the world from which come the *last* saved. We may not see in the worst, those who are utterly reprobate—nor in their retribution supreme hopelessness. Even for the moment overpassing revelation, can we, unbiased, and calmly judging, believe God really unable to save the worst? How are His resources exhausted? If God be so various in creation and so versatile in expedients of production, and amazement speechless rules in hearts that con the possibilities hid in Him—why cannot a Christ-giving God reach even to the vilest sinner and save him?

We look for light in this world of darkness,—and when heathenism has mixed its cruelty with revelation, to form that strange hybrid called *tradition*, when it has come to transform a God of mercy into an apparition of the Giant Tormentor—we look for some power to strike the false-depicting art of reverend error in power—(at least in station,)—

the false teaching of theology in pulpit and college, and will we look in vain?

I know very well that sometimes there is need enough of bold denunciation, and that much wickedness needs rough handling. This is all possible without the heathenish horror and excess of a no-ending torture—a hell with more years and ages of pain, than there are atoms in fixed stars, or inches between them. It is noble and needful to be bold in assailing sin. There is mighty power in it. But punishment never was ordained to run wild in excesses that weary imagination, confuse all judgment, and baffle all understanding.

True enough it is, that some things in Christ's day were not then ready for full revelation. Even the disciples could not bear to be told all truth then. If God has permitted thus long so great a calumny on His mercy as immurement of souls in pains and fires never to end—we trust there is now a reserve of the marvels of His saving mercy. Let us seek to be so loyal and so right-judging, that we may be fit to be taught, and fit to learn, and to hold in righteousness the doctrine of His grace—redeeming grace.

David did indeed invoke discipline and pain on wicked men. He did indeed, and we make no apology for it. He prayed for retributions and punishments for those who wronged the righteous—but there was always mercy *below* these prayers—and *beneath* this severity. The retribution David called down on the incorrigibly wicked, was as far from the horrible ideas of the immortal sin and pain theology of Christendom, its picture of what we may call hell-*in*ternity as well as *e*ternity, as Shasta is from Carmel in space, or as the least meteor is from vast Sirius in magnitude. No less quick in us be the instinct of mercy, and the heartiness of good hope for the race so honored by the headship of the greatest of names. Our experience of hardship and trial in life—our knowledge of our faultiness—our perusal of catastrophes in pages of print in these trying times, all teach us to be careful, to be mercy-hoping, to be slow in narrowing the possibilities of salvation. We will not be rash, we will give no room or place for wicked men in transgressing—nor yield to them a hair's breadth in their evil ways; while on the other hand, we look for grace—grace to triumph in the end.

C. COLEGROVE.

Prescott, Ark.

To reject the New Testament as *authority*, as some are doing, seems strangely inconsistent for any one claiming to be a Christian We do not unchristianize anybody, though we have been accused of doing so, but we wonder *how* a man can be a believer in Christ who rejects the only written and authoritative testimony that the coming of Jesus Christ is a fact. How can they who do not accept of the apostles and Evangelists as inspired teachers, have any real faith that what they say of Jesus,—of His sayings and doings—is true. The very articles written to discard the authority of John, for instance, will, however, quote John to prove that Jesus said, "Search the scriptures," &c., thus endorsing the Old Testament. If the New Testament is not reliable, how do we *know* that Jesus endorsed the Old?—or that Jesus ever existed at all? As truly as we believe in Jesus we are assured that the Apostles were endorsed by Him.—Matt. x. 40; John xvii. 14, 21. How could He expect men to believe "through their word," if He did not providentially see to it that they had the truth. We believe the Old and New Testament are God's two witnesses and of equal authority.

As we look back over the history of the past and note the ambitions, the purposes, the hopes and efforts of our race, and their consequences, we observe that the six thousand years of our existence have been one continued dispensation of discipline. Our Father has been graciously removing from us every visible source of rest and hope, that we have sought, and impressing upon us by each disappointment, that there exists nothing in our physical surroundings that can give us lasting or permanent satisfaction; that we cannot hold fast to anything; that everything is fleeting and momentary only; what we rest on to-day is passed away, dissipated to-morrow. It is a difficult lesson to learn, we are all dull scholars. We are so fascinated with the things that are seen, that we forget the troubles they have involved us in during the past, and pursue the present bubble as though we had never been disappointed. This is the best evidence of the truth of what the apostle taught, namely, that our Father hath "subjected us to vanity," it is inwrought in our very nature, and dominates our very existence. Then why this subjection? Ah, it is "in hope." How? That our disappointments, the frustration of all our ambitions, our prides, our hopes, our most earnest efforts may make us sensible that we are not the architect of our own destiny, that He is able and willing to help us, and has provided for us more than our ambitions covered or could reach: but that it is conditioned upon absolute relinquishment of our destiny to Him, as also of all our energies or services.

G. B. STACY.

THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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GOD'S LAMB AND HIS WORK.

JOHN the Baptist, the forerunner of the Messiah, introduced Him to the multitude in these words, "Behold, the Lamb of God, which taketh away the sin of the world."—John i. 29. This, our text, has two prominent thoughts in reference to Christ; first, His *Person*, second His *Work*. Who is He? The Lamb of God. What His work? To take away the sin of the world. Scarcely could a more simple and complete statement be made, for the Person and His work are necessarily related, that is, as will be seen on due consideration, no other person *could* have been the Saviour of the world. God's love for the world is shown in the fact that He provided for them the only possible, and all-sufficient Saviour. And that love and plan, on which the world's good and certain hope of reconciliation is based, can be fully appreciated only in the light of the truth as to the glorious dignity of His Person. Not that any mortal can grasp the absolute fullness of Christ or His work, but an approach to the one is an approach to the other; and we are quite sure that the idea, held by some, that any other person could have been the Messiah as well as Jesus, "if God had chosen to baptize that other with the Holy Ghost," is unworthy of the believer as it is of Christ and His work. Such an idea is based upon three false assumptions: first, that Jesus was *merely* a man chosen from among men; second, that the choice, and baptism of the Spirit were *arbitrary;* and, third, that the baptism *made* Him, or began the process by which He *became* the Son of God. We say these are "assumptions," because they are, not only unproved, but contrary to the teachings of the New Testament. The scriptures, we freely affirm, nowhere assert that Jesus *became* the Son of God by either the baptism or resurrection, or by both. The gift of the Spirit is the Lord's method of dealing with those who are already His sons, for their development (that is, bringing forth what was before within and hidden) and so for their manifestation. "Because ye *are* sons [not for the purpose of making you sons] God hath sent forth the Spirit into your hearts."—Gal. iv. 6. This principle, of sonship first, and development, recognition by the Father, and manifestation to the world afterward, is true of the adopted sons, as well as of "the only begotten Son." John refers to this principle in connection with our text, and gives it as the reason for his own mission, "That He should be *made manifest* to Israel, therefore am I come baptizing with water." As surely as God's love existed before it could be manifested, so surely Jesus was the Son of God before it was manifested at the time of His baptism. The Father *introduced* His Son to John, by the visible token of the dove, and in these words, "This is my Son, the beloved, in whom I am well pleased," in order that John might introduce Him to the people in the language of our text. Who can fail to see that this introduction and manifestation of the Son of God, were not what made Him a Son?

It was a grand privilege for John to introduce the Son of God—the personal manifestation of Jehovah. Perhaps no greater mission was ever given to a mere man. This is doubtless the reason that Jesus spoke of Him as the greatest prophet. It was his to be the forerunner of the King of all kings: "The voice of one crying in the wilderness, Prepare ye the way of the LORD, as said the prophet Isaiah."—Verse 23 and Isa. xl. 3.

The word used by Isaiah, here translated LORD, is *Jehovah*. Let this recognition of His divine Lordship stand as a revealed *fact*, whatever *theories* or *explanations* may stand or fall. No wonder that John was impressed with a sense of his own littleness,—"I have need to be baptized of THEE, and comest THOU to me?"—Matt. iii. 14. But that means of introduction was important, it being at once the symbol of, and the consecration to, His great work, hence He said, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Let it be observed that to "fulfill all righteousness," is equivalent to making "an end of sin and bringing in everlasting righteousness."—Dan. ix. 24. This is substantially the work which our text allots to Him,—to "take away the sin of the world." This is equivalent to making the world righteous. This is salvation, to be saved from sin, and made righteous. Hence Jesus is "The Saviour of the world."—1. John iv. 14. When rightly understood it will be seen that His death and resurrection were indeed necessary as a means to the final accomplishment of that great work—the world's salvation. And it is *so*, as clearly taught in the Bible, whether or not we understand how. Christians are bound to believe that "He died for our sins, and rose for our justification," and we would reverently inquire after the reason, or such an explanation as the Bible affords, if indeed, as we believe, it is therein explained. As the death and resurrection of Christ were necessary to the complete destruction of sin and the establishment of righteousness, and as the symbolic death and resurrection in baptism, foreshadowed the real death and resurrection, it is easy to see why His baptism was a consecration to His work, and why He said "Thus it becometh us," &c.

Of all who would follow Him we would ask this question: If it was becoming for the Master thus to come to the water as an act of consecration to His deeper work, why should not the disciple follow His example, so full of meaning? Is it an evidence of loyalty to evade it, to neglect it, or to choose a way that has no symbolic significance?

To any one who can see the relation of baptism to the *work* of Christ, the symbolism of that important day speaks the same two important facts as given in our text. The dove and the voice speak as to the divinity of His Person and His baptism speaks of His work and the manner of its accomplishment. He that can appreciate the text will see why Jesus is both LORD and SAVIOUR.

BUT WHOSE SAVIOUR, AND HOW?

WHOSOEVER is saved, is saved from sin unto holiness, by the development of the latent spiritual capacities by the light and heat of the Sun of Righteousness. But is this to the few, or the many?

The most of Christians rejoice in Him as their Saviour, the Saviour of comparatively the few—the church. He *is* said to be "the Saviour of the body," and "the body" is one of the terms applied to the church.—Eph. v. 23. This passage might be considered doubtful as applied to Christ, as Paul is speaking of the relation of the husband and wife. But as the husband to the wife, so is Christ to the church. Body and wife are used interchangeably in this connection. But Christ is emphatically the Saviour of the world.—1. John iv. 14. The same verse tells us this is why He was sent. It might remove a shade of *self*-importance from the church, but it would give them a deeper and lovelier charity in its stead, to learn that the object of the Lord's coming—whether at the first or second coming—is not to save the church but to save the world. The development of the church, as a divine institution having within it a royal priesthood, is, from the nature of the priesthood, *only a means* to the great end, the salvation of the world. How glad we should be as Christians to know that we are not to be saved merely a few and for our own sake, and so to endure endless solitude from the fact that the mass are hopelessly lost; but that our mission is co-operative with Christ in the great uplifting of lost mankind. Oh! how glad we are that He *is* "the Saviour of the world;" the propitiation "not for *our* sins only, but also for the sins of the *whole world*."—1. John ii. 2. Yes, dear Christian reader, He is your Saviour and mine, *because* He is the Saviour of the world. We were parts of the world until separated. "God commendeth His love toward us in that while we were yet sinners, Christ died for us."—Rom. v. 8. Was it not believing this grand and yet simple truth that made the salvation *special* to you by the practical uplifting or reconciliation. Says Paul, "We trust in the living God, who is the Saviour of *all men*, specially of those that believe."—1. Tim. iv. 10. Paul says "These things command and teach." This will we do if God permit; and, Oh! that like Paul we may be able, if need be, for this, both to "labor and suffer reproach." It is good enough to be willing for it to endure. Sinners, even the chief of sinners, Jesus came to save.—1. Tim. i. 15. Paul says this truth is worthy of the acceptation of all. If He can save the *worst*, causing even the heart of the wicked persecutor, as in the case of Paul, to turn to Himself, when he was

not even seeking salvation, who can doubt His power to attract and save all the other sinners. Yes, yes, it becomes a special salvation to the believer, in that it becomes experimental and practical,—what was before a latent relation to Christ becomes a matter of conscious and successful development. It is a *growth* into the likeness of Christ. Do not all these scriptures give expression to the Lord's method of taking away the sin of the world? Remember that it is the reconciliation and righteousness of the world that the Lord wants.

But what has all this to do with the work of Christ as the LAMB of GOD?

WHY CALLED A LAMB?

DOUBTLESS for two reasons. First, it is expressive of His character. The qualities of the lamb, meekness, gentleness, kindness, find in our Lord Jesus the highest possible expression. The lion is the symbol of His greatness and power. But, after all, His power is the power of love. His royalty is to this end,—He rules to bless. You cannot imagine a quality of goodness, purity, benevolence, or *any* quality worthy of imitation, but what finds its highest possible expression in the character of Christ. It is in harmony with these lovely qualities of our Lord, that, having the power, He is willing to seek and save the lost,—all mankind. "What a great Example of sacrifice, of the perfection of character, and of loving obedience, as a means of forming such a character!" says one. We say, Yes; all this, but far more. Another says, "What a great Martyr!—willing to suffer the worst in the defence of truth, and in devotion to those whom He would elevate." We say, Yes; He was indeed a Martyr; but there have been many martyrs; and who shall say which were the greatest physical sufferings, those of Jesus or of His disciples, who were crucified, who have died of slow starvation, or of slow burning? Yes, He was a Martyr; but we still venture that He was far more than both of these. The mere fact that "He was led as a lamb to the slaughter" does not satisfy us as expressing the whole truth. The same quiet meekness in suffering is expressed by "the sheep before his shearer." But this passage about the lamb to the slaughter *suggests* the second reason why He is called a Lamb. It is that He was the great antitypical sacrifice on which the salvation of *all* depended. "Ah! there," says one, "I *expected*, as you were not satisfied with the idea of Christ being our Example, and a Martyr, that you would go over, or back, to that horrible dogma of *substitution*." And is there indeed no alternative? One writes: "He that believes in the pre-existence of Christ, must believe in substitution no matter what *word* he may use to express it." If this logic is good then indeed the horrible doctrine of substitution is true, for if *anything* is clearly taught in the New Testament it is that Jesus "came down from heaven" and went back again. But we know many who believe in His pre-existence that do not believe in substitution; and some that believe in substitution that do not believe in His pre-existence. Either their logic is bad, or his is bad from whom we quoted above. He thinks the two ideas inseparable, and they see no necessary connection between them. And if we know the meaning of the word, sure we are that Christ is in no sense a substitute for man. We freely assert that if Christ Jesus was a substitute for man in death, whatever the nature of that death, then man should live forever without Christ's companionship, for He must remain always under the curse of the death from which man is delivered. A very dear brother says, "This is pressing the matter too far." But we say, It is not, if we know the meaning of the word. A substitute is one who takes the place of another in his *stead*. If one was a slave, or in prison, or in death, the substitute occupies that place or condition and the other goes free. If this is not the true idea of substitution, will some one explain?

Now we are satisfied that many use the word substitution, in reference to the sacrifice of Christ, from sheer habit, who do not really believe in such a doctrine at all. And we believe some reject the Bible doctrine of His sacrifice because they think they must, to get rid of substitution. But we are satisfied that the Bible reveals another and a better way, involved in the revealed fact that Christ is the HEAD of the race for regeneration, even as Adam was the head of the race for generation. The *union* of the whole race in Christ, He representing all as the kernel of wheat represents all the wheat that can be produced from it; or as Adam represented the whole race, is to us the key to this subject. With this view He did nothing *instead* of man, but mankind died and rose *in* Him. In order *thus* to represent the race, He must have been both human and divine;—human, that in Him the sin and weakness of the race might find expression, and that He might die; divine, that His death might be like that of the kernel of wheat sown,—*a means of life*. Life by death is the gospel mystery, the mystery of the cross of Christ. The man and the beast of the typical ser-

vice, that is, the priest and the sacrifice, foreshadowed, as clearly as earthly things could, the necessity of Christ having a two-fold nature, that He might be both the priest and the sacrifice. It was necessary that both natures should be in the one Person, that the Man might lose, forever lose, the lower nature, represented by the beast which was to be slain and destroyed, and yet He Himself in His real personality be lifted up into the divine. This is making two into one, or at-one-ment. This is reconciliation, bringing the human into perfect harmony and oneness with the divine. This we believe was done in the Person of Christ. To this end the divine One came in the flesh, took upon Him our nature.—Heb. ii. 14–16; 1. John iv. 2, 3. To this end God made Him to be sin for us, —(2. Cor. v. 21) that He might be tempted and suffer without yielding to the enemy,—(Heb. ii. 18; iv. 15) and that He might overcome the world (John xvi. 33) the flesh (1. Pet. iv. 1) and the devil, the prince of this world.—John xii. 31. This at-one-ment of the human with the divine is what we understand by His being made perfect through suffering.—Heb. ii. 10 and v. 8, 9. Having overcome all the enemies He was highly exalted, to reign and bless.—Phil. ii. 8–11 and Rev. iii. 21.

If, as we claim, He stood *for* the race, not *instead* of mankind, but as the One including them all for death to sin and the lower nature, and for the victory of life and righteousness, then what is to be done in all the world in due time, we should find it spoken of as if already done in the Person of Christ. That this is so, is easily proved, and such proof should therefore be regarded as positive evidence that Jesus stands as the embodiment and Representative of all mankind. Does the Lord desire the destruction of sin and the establishment of righteousness in all mankind? —this was *done* in the middle of the seventieth week, at the death and resurrection of Christ.—Dan. ix. 24. This idea is variously expressed in the New Testament. He bore our sins to the death and rose free from the load. So it is said, "He was delivered for *our* offenses and raised for *our* justification." "By His stripes we are healed." Does the Lord desire the reconciliation of mankind?—that result is said to have been attained by His death. "When we were enemies we were reconciled to God by the death of His Son."—Rom. v. 10. "God was in Christ reconciling the world unto Himself."—2. Cor. v. 19. Does the Lord foretell that the time will come when "There shall be no more death?"—we learn from Paul that Christ "hath abolished death, and brought life and immortality to light." What is to be, is done, in the Person of Christ, the world's Head. His freedom, perfection, righteousness and life are the security for ours and the means of attaining them. Hence He says: "I, if I be lifted up, will draw all men unto me."—John xii. 32. All these show how Christ as the Lamb of God taketh away the sin of the world. The shedding of the blood of the beast typified the killing of the flesh nature, the enmity in man. The burning of the body typified the complete destruction of the body of sin.—Lev. xvi; Rom. vi. 6; Heb. xiii. 11–13. When the work was fully done in Christ it raised Him to the vantage ground from which He could help us to follow Him. The complete destruction of the lower nature, represented by the shedding of blood, was necessary that He might give the helping, drawing, Spirit to man. So we see that Christ by His Headship was not only man's security, but also the great attraction. What was done *for* man, becomes effectual *in* man, now or hereafter, by love, through the light of the gospel. We venture therefore to say that all the real advantage to mankind, from the real death of Christ, must proceed from, and be applied by, the Spirit. "This is He that baptizeth with the Holy Ghost." So we believe in Christ as an Example in life and sacrifice; we believe He was a Martyr to truth, duty and love; we believe in what some are pleased to call the "Moral Atonement," or reconciliation of the sinner by moral and spiritual influences, the light and heat of the Sun of Righteousness. But we believe that all this spiritual force is available for man because He who was man's Representative and Head died and rose again. This is all the distinctive work of Jesus. No other could have done it. He alone could have all the fullness of the Godhead bodily. Hence He is "the Lamb of God that taketh away the sin of the world." Behold Him! Reader, He is your loving and all-sufficient Saviour. Fully trust Him and rejoice, for He cannot fail.

TO KNOW God we must have love for mankind; and love will show itself in doing good as did Jesus. Those who have no sympathy for poor suffering humanity, are not likely to become priests unto God.

THAT the Lord loves His enemies, is proved by the fact that He requires us to love our enemies.

IS NOT the restoration of the Jews, now begun, proof of a new dispensation, with Christ PRESENT as King?

PRESENCE OF CHRIST.

A BROTHER writes that the "Presence of Christ" as we teach, "and the idea that some will not sleep but be changed, or somehow get a new body, and so live right on" look like dark and weak points in what is in some respects a strong position. So far as the latter point is concerned, it is remarkable that our view can be so clearly stated, even by our opposers, in scriptural language. "We shall not all sleep, but shall all be changed." Yet God has appointed that man shall die. "Dust thou art and unto dust shalt thou return." Even at the end of the age and its harvest, "Blessed are the dead that die in the Lord *from henceforth*."—Rev. xiv. 13. Good and bad die—both the child of God, and the sinner,—but one is "blessed" and the other "cursed."—Compare Isa. lxv. 20. But it is asked, "How are they changed if they die?" and "Does not Paul say, We shall *not* all die?" He does not use the word "die," but "sleep." But are they not the same? No; to *die* is the *act* or *work* of a moment; the *sleep* is the continuous *state* that follows. It takes but a moment to go to bed, but the sleep lasts till morning.

The "darkness" our brother speaks of arises from the assumption that it is the dead *body* that sleeps, whereas it is the *unclothed* "inner man" that sleeps till the morning, whatever may be involved in sleep. Compare Paul's and Peter's statements,—2. Cor. iv. 16 to v. 4; 2. Pet. i. 13–15—and see that the natural body is called the "outward man" or "house," and that death is its dissolution, or the time that the "inward man" leaves or puts off the tabernacle. When this is seen, then it will not appear either "dark" or "weak" that we should say that after the house is "dissolved" whatever is said is said of the "inner man." It is the *unclothed* man that sleeps, or wakes, or rises, and is clothed upon with the house from heaven,—"a spiritual body," produced by spiritual forces, as the "natural body" was produced by natural or animal forces. We think this view is the only one that harmonizes all of the apostles' statements, and shows how man can die, and yet instead of sleeping, pass in the moment of death into the blessedness of the rest that remains for the people of God. Of course, if men think there is *no* "inner man," or if they think that it is the "outward man" that sleeps and wakes or is changed, not only will *our* teachings appear "dark," but so will Paul's, and they will either not think about it, or go on as some do to expect a "*physical* restitution." Then, too, they must be vague and indefinite as to when the change will come, or be disappointed from time to time as some continue to be. Weak or strong, dark or light, as our position appears to others, it is very satisfactory to us, and we are not ashamed of it.

There is no doubt that this subject, as to the nature and manner of the change, is properly related to the other, the PRESENCE OF CHRIST. As to *when* this change is due, we say not until Christ is present. If we are now "in His days" as we believe, then are we where it is no longer necessary that saints should wait in the imperfect or unclothed condition of Hades. As to whether it is *now* due or will be at a *later* time, must, from the nature of the case, be determined by the strength of the prophetic evidence. It is not a question of natural sight, but of faith in God's word—the harmony of the prophetic periods. We believe this is what these prophetic numbers are given for, because the things to which they point are mainly such as can not be seen by the natural eye. Having given these arguments and their harmonious combination in DAY DAWN, we have not thought it best to give them much space in the paper, but to devote more space to the great truths of the world's hope in Christ which came to us as a *result* of the prophetic combinations. We have as yet seen no reason for giving up the idea of His Presence. We still believe that the arguments of "The Jubilee Cycles," "The Two Dispensations" and "The Times of the Gentiles" are true; and that they locate us in the dawn of the Day of Christ is clear to all who understand them. A word here as to How and Where Christ is present. We believe He is personally present at the place, or in the condition, to which the Holy Spirit is bringing the church, and therefore, we will *see* Him when we are brought up to that place or state, that is, when we are made like Him. This statement may appear dark to some because of the confusion of former ideas. An understanding of the relation of the Jewish and Gospel ages will help. The former was fleshly and legal, as was everything connected with it. Jesus came to the fleshly level and as a man realized the perfection of the law. Then He was put to death in the flesh, and being quickened by the Spirit, He laid the foundation of a purely spiritual dispensation. The cross was the turning point between them. This side of the cross, then, the church is known of God, as at the spiritual level or plane of the risen and immortal Christ. They, like the Head, are not known after the flesh, but as perfected inner and spiritual men. Then as the

first advent was to the plane of the flesh, where the devout Jew met Him, so the second coming is to the spiritual plane, which is *invisible to mortals.* But when the Spirit of God has brought us forward to the spiritual birth then we shall be with Him and see Him as He is.

To us the three places of the ancient tabernacle clearly illustrate the three states referred to. The first as the place of sacrifice and washing—(the altar and laver were there) represented the state or condition of Christ (and of saints) in the flesh. The third or most holy, is the type or representation of "the third heaven" to which the Lord Jesus ascended. And therefore the second place represented a place or condition *between* the other two. And be it observed that the second and third, in the type, were equally *invisible* to all without. We apprehend that the middle place or condition is the point where we shall meet Him,—the second or middle heaven being typified by "the air," which is the mid-heaven of the *physical* world. But it is the antitype or *spiritual* that we are talking of. The Lord descends from the third, and the saints ascend from the first. In the middle apartment were the seven lamps, and the twelve loaves, typical of perfection of truth in two phases—light and food. The perfection of *revealed truth,* and also of *character,* must be attained in order to prepare for the highest degree, the third heaven, the hidden manna, and rod of life-giving power. We do not believe the saint ever lived who was pure enough, and educated enough, for the immediate presence of God and the work of ruling the nations, at the moment of death; and there is no work in sheol. Hence man does not ascend to meet Christ in the third heaven, nor does He descend to the earthly or first, which alone is visible to mortals. Whoever expects to see Christ again with natural eyes will be mistaken; so we think.

As incidental external evidence that Christ has also entered upon His kingly office we call attention again to the fact of Jewish restoration already begun. It was the King who left them desolate; only His authority as King can restore them. Some expect them to be restored first, and then the Restorer to come. But His is that work *in His day.* Further, it is, *now,* as He said it would be in His days or parousia (presence)—they are marrying and giving in marriage and *know not.*—Matt. xxiv. 37, 38. Not of the flood, but of the days *before* the flood, did Jesus speak, calling them "the days of Noah." So the days or presence of Christ, *precedes* the judgments to which the flood may be compared. Take heed, dear readers, that you do not take the attitude of the scoffers mentioned by Peter, who say "Where is the promise of His presence," (not coming, as in our version) giving as evidence of its absurdity that "all things continue as they were." As much as to say, If we cannot *see with these natural eyes* we will not believe. Blessed are they who have not so seen and yet have believed. The scoffing spirit may prevent some from seeing the truth, the sign of His presence.

SUBJECTED IN HOPE.

We confidently and joyfully proclaim that in "due time," and "every man in his own order," all for whom Christ died (Heb. ii. 9.) will be partakers of the Spirit, and the risen life of Christ; and so be reconciled to God. This must include salvation from sin and all its evil effects.

The perception and assurance of such a result are what suggested the name of our paper—The World's Hope. The evidence of the growth of deep sympathy with our work by earnest Christians is indeed cheering. But *all* are not on our side. We must bear reproach, as well as enjoy commendation. But as our faith is in God and the success of His plans in Christ, none of these things move us to either anger or doubt. One says, "Your conclusions are farfetched, to say nothing of their unscripturalness." Another says, "Your positions are contrary to the plainest and most positive scriptural statements," and then he very coolly, as if he were a competent judge, consigns us to endless perdition. And a third says, "The very name of your paper is a lie, for the world has no hope, but is without God and without hope—referring to Eph. ii. 12. Another look might show that if this means that there *is* no hope for the class referred to, then it proves true what the fool hath said in his heart, that "There is no God." It says the one as clearly as the other, and if there is no hope for the world, there might as well be no God. But still another look at the passage will show that the very class of which the apostle is speaking,—the Gentiles—are now "in Christ Jesus." They were "far off" but are now "made nigh by the blood of Christ." There was a God all the time, but they *knew* Him not, so by the same rule, there was hope for them in God's plan, but they were ignorant of the fact, and so it had not become to them a matter of experience.

It may yet remain a wonder that what appears so plain, scriptural and beautiful to

some, should to others appear farfetched and unscriptural. It may be that the latter class have read very little or with a good deal of prejudice. It might do some good to read "again," like one who says, "I want to see you very much. I am now reading your book through again. I can see things in it that I never saw before. Perhaps it is because I am not so prejudiced. I like the keynote to your last paper (Oct.) I believe it with all my heart. Truly God is love. I would like to tell the glad tidings to all the world." Some do not see clearly by the first reading what is meant. Well, it *is* a pleasure to make known the glad tidings, whether by writing, preaching or by the use of money. Some know the joy one way and some another.

We affirm the final outcome of the work of Christ to be the salvation of the world, on the strength of what we consider good scriptural reasons. Rom. viii. 18–23 is one of the many scriptures bearing directly on this subject. Will the reader save us from writing the whole passage by taking the Bible in hand? and let him judge for himself whether the following deductions are either farfetched or unscriptural.

There are two classes mentioned in these verses, which in common usage we will call the church and the world. The church are called, "we," "us," "the sons," or "children of God," "ourselves," and are defined as having "the first-fruits of the Spirit" and as "waiting for the adoption, the redemption of our body." But the world are spoken of as "they," "the creature" or "the whole creation." They are described as, "groaning and travailing in pain," "*made* subject to vanity" by the Lord, who has done this, not in despair, but "in hope, because the creature itself *also* (as well as the church, or body, that had the *first*-fruits of the Spirit and so preceded them) shall be delivered from the bondage of corruption into the glorious liberty of the children of God." To this end they are said to be "waiting" for the manifestation of the sons of God," that had preceded them. "The *first* fruits of the Spirit," clearly implies *later* fruits of the Spirit. And, this passage is clearly in harmony with the general plan of God, to complete the salvation of and exalt to power, the fruit of the gospel age, as a means of saving the world of men or bringing them into the liberty of sons, in the ages to come. Only by such an outcome can the darkness and pains of ignorance and vanity, to which earth's teeming millions have been Providentially subjected, be harmonized with the infinite wisdom and love of God. And only in view of such a process in reaching the great end can the true dignity of the Christian's hope be appreciated. Now we know that the Lord has not called us out and saved us for our own sakes merely, but as a means to a still greater end. Now we see that the present trials and afflictions are essential to the development of a sympathetic and royal priesthood. The overcomer *must* rise to position and power by the very nature of the case. It is power to lead and bless, because of the former experience. None will rule who are not willing and able to bless; and we may safely say that those who are not using *present* opportunities to do men good are not preparing for such a ruling and gracious position in the coming reign of Christ. This hope of the Christian, in view of such a plan of salvation for the world, is not only grand and inspiring but it is eminently practical. May the good Spirit lead us more and more to appreciate our hope and its responsibilities.

In regard to the outcome, let it be noticed that it is not man's hope for himself, while in his darkness, that we are building upon, (though for many reasons man expects deliverance in some way, though in his blindness he knows not how nor when nor where) but we are building on the hope for man, as it exists in the mind and purpose of Him who made man subject to vanity. We rest on the oath and promise of the immutable, all-wise and all-loving heavenly Father. Here we rest our hearts, and if others cannot yet see the grand outcome, we can wait.

The strongest objection that, in our judgment, has been or can be brought against our view of Rom. viii. 18–23, is that the term "creature" may refer to the brute creation, or including this to the physical world. We cannot conceive, however, that the Lord should save the scaffolding and lose the building; or that beasts should come into the condition of the liberty of divine sonship. On this point we call attention to the article on THE CREATURE, selected from THE CHURCHMAN.

"OVERCOME evil with good." This is our duty and privilege because it is doing like the Lord. Will He not overcome evil with good?

"Cast thy bread [truth] upon the waters [peoples] and thou shalt find it after many days."

NO MAN can work in vain nor without pay in the Lord's service. He is a good Pay-Master.

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We invite short, carefully prepared articles on doctrinal, practical and experimental subjects within the scope of the general plan of the ages. Each writer is requested to *affirm*, and not to oppose others; and each one will be held responsible for his, or her own statements, but our columns will not be open for personal debate nor strife. We also invite questions on points not understood, which will be answered so far as possible. Nothing will be published that seems to have been written in an unkind spirit. Do not send what is doubtful in this direction. The editor reserves the right of remarks on all matter published, but his silence is not to be considered proof of consent to all ideas advanced, whether by correspondents or in selected articles.

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SHOULD orders for the Bound Volume of last year's HOPE continue to come for the next month as in the past month, we will have another lot bound. In such a case, there may be a little delay in filling the orders, but let none feel troubled, as each will be attended to as soon as possible. The price is 50 cents.

AN appreciation of the fact that the whole truth is not for any one person but for the church as a whole, might save some from a spirit of egotism and self-conceit.

AN Exchange makes the strange statement that DAY DAWN is "out of print." If we understand English common sense usage, a book is not "out of print" when revised, republished and on sale as DAY DAWN has been for nearly a year and a half. If the editor will let us know that he has lost his copy of the book we will send him another.

TO SUBSCRIBERS.

A LETTER S on the margin informs you that your subscription ended with, or before, September. A letter D shows that it ends with this month. We will gladly correct any mistakes. Many have renewed; but some, we have learned, want the paper continued, who yet put off sending, otherwise we would not need to say, Do not delay. We are anxious to send it where it is wanted, and equally so to discontinue it if it is not wanted. Please then write immediately, that we may know your wish. We can sympathize with some who delay, but it is not a good habit, and we know that your promptness will be a great help to us in every way, and a blessing to you. Some have received the paper by the subscription of friends, and it is hoped that such are now sufficiently interested to subscribe for themselves. Remember, we urge none to take it who do not want it, but to all who do want it, let us say again, Please subscribe or renew at once.

"DAY DAWN."

ANY one wishing to possess in book form the prophetic evidences of the PRESENCE of Christ as King and the consequent change of dispensations, involving the upheaval of earthly kingdoms, the restoration of Israel, and the establishment of the heavenly kingdom, can secure them by sending to this office for the revised edition of DAY DAWN. In addition to giving these evidences, the book presents the general Plan of Salvation, shows the progressive character and manner of Revelation through the Ages, and gives the proof of the universal Love, Fatherhood and Saviourhood of God in Christ. The substance and object of the work, as before, are expressed by the name, DAY DAWN, OR THE GOSPEL IN TYPE AND PROPHECY. It contains 328 pages, and its price, neatly

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"CHRISTMAS IS COMING."

THE above is at this season of the year the joyous exclamation of thousands; and we would not have it less joyous if we could. For all practical purposes it makes no difference whether December 25th is really the birthday of our LORD JESUS or not. The fact that He was born, whenever it occurred, was the first ray of the gospel in fulfillment, which had long been foreshown in type and prophecy. That event was the first ray of the dawn of the gospel age. Then was planted in humanity, the Divine Seed for development and manifestation, which in due time was to overcome all obstacles and fill the earth with His glory. It was the incipient step in the bestowal of God's "unspeakable gift" to mankind. Though the Divine was for a time hidden or rather obscured from the view of man, yet it was there, glimpses of it shining out in the development of a wisdom more than human, and in His recognition of the Divine Fatherhood at the early age of twelve years. The poet well describes this gift and its object, when he says:

"JESUS, the gift of gifts, appears,
To show that GOD IS LOVE."

This was Heaven's gift to poor fallen man. "Though He was rich, yet for our sakes He became poor." Doubtless this is what suggested the giving to the needy on Christmas day; and we would rejoice if this spirit of sympathy, kindness and love would fill the whole year. We are glad the angels sang that grand natal song of our Redeemer, "Glory to God in the highest; and on earth peace and goodwill toward men;" and "Behold I bring you good tidings of great joy which shall be UNTO ALL PEOPLE: for unto you is born in the city of David a SAVIOUR, who is CHRIST THE LORD." The gospel is indeed an expression of Heaven's love and goodwill *toward* men, and in its effect it will and does secure peace and goodwill *among* men.

Now if we celebrate His birth at all how can it better be done than by seeking out and sending help to the needy according to our ability. You know Jesus said "The poor ye always have with you." Think you, my readers, that the children's joy at the coming of Christmas would be less, if you would strip the occasion of all images of "Santa Claus" and "St. Nicholas" and lead their young minds to the great truth, (so fully obscured at times by the ludicrous fancies) that "Every good gift comes from the FATHER OF LIGHTS, in whom is no variableness nor shadow of turning?—or if it should be impressed on their minds that "it is more blessed to *give* (to the needy) than to *receive*," what is not needed. We believe the young can be interested in the spirit and work of doing good; and really this is the supreme object of God's unspeakable gift to mankind, which it is the *best* design of the observance of Christmas to commemorate. We are not disposed to dictate to others, but we would suggest this matter for the thought of our readers. The experience of the joy of doing good would doubtless be supplemented by the gratitude of others; and who knows but that by earthly gifts some might be led to appreciate more fully God's loving gift to all mankind?

THE CHURCH.

THE Church is a system, or organization, variously represented under the symbols of a human body, to show the mutual dependence of its parts; a woman, a wife, to illustrate the tender love of our Lord, and its high destiny in the antitypical marriage relation; a temple, to emphasize its beneficent office to the world; a city, to make manifest its glorious power and importance.

While necessarily composed of individuals, still no individual can constitute a church.

Under the law, God dealt with individuals. Its promises and commands were addressed to each. "*Thou* shalt love the Lord thy God with all thy heart." "*Thou* shalt bow down before no graven image." "*Thou* shalt not lie." "*Thou* shalt not steal," etc.

The gospel has been called the "one man age." In it, little attention is paid to individuals. Its promises, exhortations and commands are addressed to the church, rather than to its members separately. "Ye" and "you" are the pronouns employed. "Lo, I am with *you* alway." "Let *your* light

shine." "I pray for *them* * * that they all may be *one*." The spirit of truth "shall guide *you* into all truth."

The philosophy of this fact may be found in the truth that all Christians were embodied in Christ. He dwells in the whole rather than in a part. He dwells in a part in the relation that the part bears to the whole. While one Christian can not form a church, *two* Christians may. "Where two or three are gathered together in my name there am I in the midst of them." He does not come from heaven to meet with them; He is there because they are there, and He is in them. He does not make a fourth member in their midst; rather, he incorporates the three into one,—one church. The promise is not where they are met accidentally, but "gathered" with a purpose, in His name, to worship Him. It is not so much a promise, either, as a statement of a fact.

The practical lessons of this doctrine are manifold. Chiefly this: that no man liveth to himself alone or dieth to himself alone. We are important, mainly, as we become of use to the whole. We are saved that we may be of service to all. "He that would be greatest among you let him become the servant of all." Members of our bodies are valued only as they are mutually helpful.

Self, the world's greatest idol, must be sacrificed to the general good. The barriers must be broken down. We must find our life where Christ found His, in the service of others.

The force of the exhortation, "Forsake not the assembling of yourselves together, as the manner of some is," is intensified in view of the mutual dependence of the members of Christ's body. We meet Christ when we meet Christians assembled in His name. A church is any assembly of Christians met to worship God. It is the prayers of the *church* that God has promised to hear. "If two of you shall agree as touching any thing that they shall ask, it shall be done for them, of my Father which is in heaven."—Matt. xviii. 19. It is the concerted action of the church that is always a power in the world to cause men to glorify God. The reason of this may be found in the fact that Christ dwells in the church system rather than in individuals. Hence let even the twos and threes not neglect to assemble in His name. You will be blessed, your prayers will be answered, your faith strengthened.

"Why should not your brother share
The strength of two or three in prayer?"

L. A. A.

QUESTIONS AND ANSWERS.

QUES. Is not salvation conditional?—and is not the resurrection a provision of salvation?—and if so, is not the resurrection conditional?

Ans. Yes, *"if"* one is conditional so is the other, for doubtless resurrection and salvation, rightly understood, are the same thing. We understand that the resurrection consists in raising men out of sinful and mortal Adam into the righteous and immortal Second Adam. It is not making to live again the dead animal body.—1. Cor. xv. 37. Such resurrections are only typical of the real. When in the flesh, Christ raised three,—Jairus' daughter, just dead, the widow's son, on the way to the grave, and Lazarus, buried. We apprehend these three, thus graded, represent the *low*, LOWER and LOWEST conditions of men. The facts illustrate two points: 1. The *least* sinner needs a Saviour. 2. Christ can and will save the *worst*,—"The chief of sinners Jesus came to save."

If by "conditional" is meant that there are steps and a process, as faith, or the entrance of light, and repentance, then salvation is conditional. Of course none can be saved without the conditions of the process; just as no person can become warm without the action of heat. But if by "conditional" is meant *limited*, then to the question we answer—No. It is truly conditional as to *when* men will be saved, and as to the *position*, or *degree of glory* they will attain. There are conditions which give a part in the *first* resurrection, which if not complied with, cause endless loss; but as to the resurrection of *all* in "due time" and "order" we are left neither to doubt nor inference; "For as in Adam *all* die, *even so* in Christ shall *all* be made alive; but EVERY MAN in his own order."—1. Cor. xv. 22, 23.

Ques. Does not the word *"also,"* in 1. Cor. xv. 18, make it certain that *some* will perish whether Christ has been raised or not?

Ans. If Paul had been speaking of the wicked in the preceding verse, such an inference would have had better ground. It would have been, in substance; Not only are these wicked perished, but *also* the saints. But Paul is speaking of what would have been "if Christ had not been raised," 1. "Your faith is vain;" 2. "Ye are yet in your sins; and 3. "Then, also, (or lastly) those having fallen asleep in Christ are perished." In such a case, our faith, pardon and hope are *all* worthless. The EMPHATIC DIAGLOTT reads "Then, also, those," instead of "Then those also." The word also does

not link two classes of *persons*, but the other *things* mentioned.

The 19th verse doubtless refers to the sufferings and persecutions which they endured for the truth's sake. But if Christ had not been raised, then all these sufferings were vain and they were in a very "miserable" or "pitiable" attitude. "But" he joyfully exclaims, "Christ has been raised—as a first-fruit of * * *every man*."—See verses 19-23.

Ques. As to "every man in his own order,"—verse 23,—Is not Christ one man in one order, as the First fruits, and afterwards, they that are Christ's at his coming, as another order, or the rest of the fruit?

Ans. If Paul had not just said, "As in Adam *all* die, even so in Christ shall *all* be made alive," the above question would be more pertinent. The "every man" can only be limited by the "*all*" that die in Adam, for the same "*all*" are to be made alive in Christ. It seems to us that Jesus Christ and they that are Christ's at His coming are but *one* order, who have part in the *first* resurrection, and that "*every man* in his *own* order" implies later orders and resurrections.

Ques. Why say "They that are Christ's at his coming," unless some are not his, when he comes?

Ans. So say we. Had the writer understood our teaching fully this question would not have been sent. They that are Christ's, in a Bible sense, are those who have the Spirit, for "If any man have not the Spirit of (and therefore *from*) Christ He is none of His."—Rom. viii. 9. It might seem that this contradicts our position that in one sense all men have a union with Christ. Lest we have been misunderstood we will say again, that we understand that, spiritually, or for the purpose of regeneration, all have a latent or undeveloped relation to Christ, as all had a latent natural relation to Adam for generation. As something cannot grow out of nothing, the above statement must be true or both generation and regeneration would have been impossible. But yet, as we are not spoken of as being the children, or product, of Adam until generated, so only the regenerated, or those having His Spirit, are said to be Christ's. Oh, that all might see that those already produced are instruments for the production of others, in the spiritual as well as the natural!

Ques. As Christ says the gates of hell [power of hades—ED.] shall not prevail against believers or the church, will it not prevail against those that are not the church?

Ans. Christ is there speaking of the perpetuity of the church, as a divine *institution*, rather than of individual members. He thus gives us, also, the assurance of the success of its work. All institutions that oppose it will fail, and as long as men are in rebellion they too must suffer defeat. But as the church is to succeed, and she is to be the "bride the Lamb's wife," that is, His agency for the regeneration of the world, then the world will be regenerated. We *rejoice* that no power can cause her failure in the work of *delivering* the world from "the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 21. The decree will be carried out,—"Ye *must* be born again."

Ques. If salvation and life are equivalent, to be saved, is it not to be raised up at the last day?—and, to be lost, is it not to fail of a resurrection, to lose life so as never to find it again?—does not Matt. xvi. 25 so teach?

Ans. Salvation and to be made alive *in Christ*, are equivalent. To be lost is to be in the carnal state of the first Adam. The only direct Bible definition of life and death, so far as we know, is this: "To be carnally minded is death; but to be spiritually minded is life and peace."—Rom. viii. 6. This is confirmed by the prodigal son, a case to the point, "This my son was dead (when he was feeding with the swine) and is alive again, (having come home); was lost and is found." We do not think the Bible ever speaks of the gospel as a plan to prevent men from *being lost*, as seems implied in the above question; but men *are* lost already, and the Saviour's mission is to "seek (find) and save that which *was* lost." If the other answers are worth anything we have already proved that there is no such thing as failing of a resurrection, or of remaining hopelessly or endlessly lost: Jesus cannot fail in His mission to "seek and save." We understand Matt. xvi. 25, and its parallel, John xii. 25, to speak of a contrast between the righteous and the wicked as to this age and the age to come; that is, faithfulness to Christ *now* will secure the honor and glory of the millennial reign, which all others will lose. The word *aionial* here translated eternal, does not, unless coupled with immortality, have the idea of endlessness. In itself it means age-lasting. Of course we do not suppose a mortal man could live so long, and being immortal the saints will live on; but the contrast between the age-lasting life, and the age-lasting destruction is made prominent in the New Testament. The believers are to be raised fully in the early morning of "the *last* day," that is the *seventh* thousand years from Adam, or the *third* thousand from Christ. Thus the "last day," "seventh day" and "third day" harmonize. "But the rest of

the dead live not again till the thousand years are finished," that is, till the first day of a new week.

Ques. Was Christ a Probationer, or on trial for life?—if so was not His resurrection His salvation?

Ans. We think the Bible never speaks of Christ as being lost and then saved. He is the Saviour. If by *being* on probation is meant a possibility of failure, then certainly Christ was not a probationer. He could no more fail than the throne of Jehovah could fail. That, as the world's Representative, He was *tried* and brought forth to success, there is no doubt. His was the judgment, not for possible failure, but unto victory. And as He was the world's Head, or the kernel of wheat for its spiritual development, as He could not fail, no more can He fail of drawing all men unto Himself.

We have given these questions this much attention on their merit, and also because of the kindly spirit of the writer. He says he is much interested in God's love for the world, and is *willing* to have all saved, if that is God's plan. We think his heart, under gospel influence, is in advance of his old theory, that would consign the mass to endless death. Brother, we are to preach the good news of Christ risen, as the security of life. To preach destruction is not gospel. It has no drawing or saving power. May we all more and more feel the power of saving grace.

Another asks: "What did Paul mean by saying he was "as one born out of due time?"—1. Cor. xv. 8.

Ans. Many regard this as referring to the *lateness* of his conversion, as compared with the other apostles. But the DIAGLOTT renders it "prematurely born." See also the marginal reading in common version. It may be that Paul being the apostle to the Gentiles, or world, as compared with Israel, had a somewhat *typical* conversion. There is no doubt that when the Lord begins to deal with "the rest of the dead" who have no part in the *first* resurrection, the light will be brought to their minds by ways of which we now cannot speak. These will include, of course, all who had been obstinate and leading rebels. Remember Paul said, "of whom I am chief." The common method is to reach men by ordinary human preaching. Not so in Paul's case. The means were special. He was led *to faith, by sight*. He was not seeking salvation, but was in direct *rebellion* until the Lord took him in hand. He says: "By the grace of God I am what I am." His blindness and extraordinary healing may have a bearing on this point also. Let none doubt that the Lord can and will reach and save the greatest sinners. Paul was prematurely enlightened as compared with those who like him, are, in due time, to be brought to Christ by special agencies.

Another asks: "Do those in the *later* resurrection become equal with those who have part in the *first?*—do they share equally with the bride in glory?"

Ans. We understand that there are *three* distinct grades of glory among the saved, represented by the Sun, Moon and Stars.—See 1. Cor. xv. 41. It seems clear to us that the saints of the gospel age have the highest degree, and will "shine forth as the sun;"—(Matt. xiii. 43.) that those saved in the millennial age will have the second degree, and those who live not again till afterward, the third degree. *All* will have the glory of the heavenly *life* and be deathless,—immortal; but they will differ in the glory of position and degree of power. The principle involved seems to be this: All are to be made alive in Christ, and so must share His nature; but *power* comes as the necessary reward of personal victories. The greater the obstacles overcome the greater the consequent power. Hence he that conquers before Satan is bound must gain a high degree. When he is bound—his power *limited*,—as in the millennial age, there being less to overcome, the reward, or result of victory, must be less. And so when all enemies are not only limited, but destroyed, the effort required to rise will be the least imaginable, and the reward will be according to the work—the effort. Reward is not arbitrary, but is in harmony with the spiritual law of cause and effect. To him who understands the plan, there is no inducement whatever to postpone his repentance and obedience to another day. "Now is the accepted time."

How MUCH earnest appeal to look to Jesus, as the bitten Israelites to the brazen serpent, has been based on the assumption that many *refused* to look, after it was lifted up, and perished. But unless we have overlooked some revelation on the subject, there is no record of *even one* such case. All who died of the bite, died before the healing serpent was raised to their view. It is not conceivable that one knowing his condition and the remedy would refuse to look. So we fully believe that no one ever was or ever will be fully conscious of his state as a sinner without being led to look to Jesus and live. Let men know their state, and let Jesus be lifted up to their view and they will be healed.

GOSPEL FOR TO-DAY.

I think the following verses from Isaiah may be acceptable to the readers of THE WORLD'S HOPE.

"Every one said to his brother, be of good courage."—xli. 6.

Our message is emphatically an encouraging one.

"Behold, these shall come from far; and, lo, these from the north and from the west."—xlix. 12.

Our readers are not confined to one continent.

"Ye are my witnesses saith the Lord."—xliii. 10.

Let us see to it, that we witness the good confession.

"This people have I formed for myself; they shall show forth my praise."—xliii. 21.

Remember love is the compelling message, and you are especially the bearers of it.

"God is my salvation, I will trust and not be afraid."—xii. 2.

Praise the Lord, there is no need to flee upon horses.

"Remember ye not the former things, neither consider the old things." "Behold I will do a new thing—I will even make a way in the wilderness. This people have I formed for myself, they shall show forth my praise."—xliii. 18.

Your mission again, to spread His praise. Worthy is the Lamb.

"Look unto me and be ye saved, all the ends of the earth."—xlv. 22.

"By myself I swear, righteousness shall surely proceed out of my mouth; my words shall not be frustrated; that to me every tongue shall swear, saying, Righteousness and glory shall come to him; and all that remove them from their borders shall be ashamed."—xlv. 23, Sept.

"All the ends of the earth shall see the salvation of our God."—lii. 10.

Universality of salvation again; and shame for those who would detract from the Saviour's power, or doubt God's oath.

"The Lord God will wipe away tears from off all faces."—xxv. 8.

Is this not your personal experience? then spread the gospel, my friends.

"Shall the prey be taken from the mighty, or the lawful captive delivered? Thus saith the Lord. Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered."—xlix. 24. I will contend with him that contendeth with thee, and all flesh shall know that I am thy Saviour."

Free indeed, at last.

"Fear ye not the reproach of men."—li. 7. "Behold I have taken out of thine hand the cup of trembling—thou shalt no more drink it again."—22.

Free from their traditions and at peace.

"What have I here, saith the Lord, that my people is taken away for nought? They that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed. Therefore my people shall know my name (LOVING SAVIOUR), therefore they shall know in that day that I am he that doth speak. Behold it is I."—lii. 5, 6.

> *"When the dark waves round us roll,*
> *And we look in vain for aid,*
> *Speak, Lord, to the trembling soul,*
> IT IS I; *be not afraid."*

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that publisheth salvation; that saith unto Zion, thy God reigneth!"

Happy publisher, happy editor, happy all who take a part in the good work. Up with the Standard, brothers.

TO THE SECTS, OR NOMINAL CHURCHES.

"Hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem—when the overflowing scourge shall pass through, then ye shall be trodden down by it. It shall be a vexation only to understand the report."—xxviii. 14.

Nevertheless we will, please God, continue to report.

"The bed is shorter than that a man can stretch himself on it *(your proclamation of a limited election to eternal life)* and the covering narrower than he can wrap himself in it." *(your meager salvation)*—xxviii. 20. "Give ye ear. Doth the plowman plow all day to sow."—xxviii. 23.

Hath not God formed from everlasting his purpose of the ages, and will he not suit the means to every necessity that may arise, bringing all to perfection, gathering together all things in Christ.

"The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes—the vision of all is become unto you as the words of a book that is sealed."—xxix. 10.

Awake thou that sleepeth, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me—and their fear toward me is taught by the precept of men."—xxix. 13. *Plenty of all this. Shake them over the jaws of Hell, says a popular preacher. God was very merciful to this little child, beating its head against the red-hot dungeon; says another.* "Therefore, behold, I will proceed to do a marvellous work among

this people—for the wisdom of their wise men shall perish—surely, your turning of things upside down shall be esteemed as the potter's clay."—xxix. 15.

Though this destruction of the errors of the sects is painful and humiliating at the time, what can be more desirable for themselves as well as their captives? "In that day shall the deaf hear the words of the book—and the eyes of the blind shall see out of obscurity and out of darkness"—"The terrible one is brought to nought—all that watch for iniquity are cut off; that make a man an offender for a word."—xxix. 20.

Saying, keep this whole and undefiled or without doubt you shall perish everlastingly. Lastly, "If thou take away from the midst of thee the yoke—thy darkness shall be as the noon day—and thou shalt be called, The repairer of the breach. The restorer of paths to dwell in."—lviii. 12.

B. ENGLAND.

THE CREATURE.

BY SAMUEL FULLER.

THE creature in Romans viii. 18–22 has no other nature than the human, either the irrational creation or the material world.

The design of the present article is to justify this assertion. The justification will consist mainly of contextual proofs, that "the creature" in the eighth chapter of Romans is the class of *mankind* in contrast with the portion "having the first-fruits of the Spirit," v. 23. * * *

The Greek expression, *pasa hi ktisis,* occurs in the New Testament only, Mark xvi. 15, Rom. viii. 22, Col. i. 23. According to the Greek grammarians (Hadley, § 537) *pasa,* with a singular noun having the article, means *all.* Being *plural,* "all" imparts its plural nature to the singular noun "creature," and changes the expression into "all the creatures."—Dr. Murdock's translation of the Syriac of Rom. viii. 22. In sense, "all the creatures" is nothing more than "every creature," the very translation, *omnis creatura,* the vulgate, the authors of which must have known the peculiarity of the Greek idiom they turned into Latin, gives of *pasa hi ktisis,* Rom. viii. 22, and Mark xvi. 15. In Mark xvi. 15, Tyndale translates "all creatures," and in Rom. viii. 22, "every creature." The Version of King James follows the vulgate in Mark xvi. 15, and correctly renders "every creature," and should have rendered "every creature" in Rom. viii. 22, and not "the whole creation,"—a false version which intrudes into the passage these aliens, the irrational creation and the material world. * * *

1. *The Creature is a class of mankind.*

The Personal Predications, Rom. viii. 18–23, prove this assertion.

In these verses, "the creature" (*a*) possesses *will* (v 20), the faculty of *moral choice;* a faculty *solely human* in this world. To express the adjective *willing,* St. Paul here employs the rare word *hekoon.* In Bible Greek, it occurs only, Ex. xxi. 13, Rom. viii. 20, 1. Cor. ix. 17. In Ex. xxi. 13, 1. Cor. ix. 17, *hekoon* is an appellation of *man,* and is therefore an appellation of *man,* Rom. viii. 20, and thus makes "the creature" to be *man. Hekoon* embodying *human will,* Ex. xxi. 13, 1. Cor. ix. 17, also embodies *human will,* Rom. viii. 20. The certainty in sense of two of these texts removes uncertainty in sense from the third, namely, Rom. viii. 20, and fixes its *personal* meaning.

Because always a man, *hekoon* cannot be *personified* in Rom. viii. 20. Already a man, *hekoon* cannot here become an *impersonality.* The attempt to personify "the creature" is assumption and usurpation. The impossibility of the attempt is the impossibility of turning by alchemy gold into iron, and of converting by change of speech a Jew into a Turk. The gold remains gold. The Jew remains Jew. *Hekoon* remains *man.* "The creature" remains *human,* in spite of the effort to make the adjective *willing* a metaphor. Poetry is the sphere of personification. The portion of Romans we are now examining is not poetical. Never in the Bible is *hekoon* a figure. Can it be proved figurative in classic Greek? The failure to produce this evidence will leave the proof of the *personality* of *hekoon* absolute.

"The creature" also (*b*) has the dispositions of "hope, expectation," and patience; (*c*) is the bond-slave of corruption; (*d*) endures peculiar sufferings; (*e*) is the recipient of the freedom of the glory of the children of God.

These dispositions, this bondage, this endurance, this reception, are predicable *only of human beings.*

Hope, by the creation and appointment of God, is in this world the sun that goes not down, even at night.

(*a*) What is *the object* of the "hope" in this passage? The *potential* freedom and glory of every man.

(*b*) For the realization of what *spiritual* blessing does "the earnest expectation" entertain and cherish long and patient waiting? The revelation of glory beyond this life to the sons of God.

(*c*) Of what *kind* of "corruption" is "the

creature" the bondslave? Every man is the subject of two kinds of corruption.—1.Cor. xv. 42, 2. Pet. i. 4. Mortality is the corruption of his body. Sinfulness is the corruption of his soul.

(d) What is *the nature* of the sufferings under which "every creature" is continually groaning and travailing in pain? His incessant sufferings are both bodily and moral. One class of sufferings ravages and wastes his body. The other class embitters and torments his heart.

(e) What is *the freedom* of the glory of the children of God? "Redemption." But redemption, since the opposite of corruption, is also twofold. In the future world of glory the body, freed from mortality, and fashioned like unto the body of glory of our Risen and Ascended Lord, will possess the redemption of immortality. The soul, freed from its sinfulness, and changed into the image of Christ, will, by partaking of His holiness and perfection, have redemption in its completeness.

These exalted predications respecting "the creature" form and enforce this argument. Not of the irrational creation, not of the material world, but solely of the *human nature* can the moral dispositions and spiritual blessings just enumerated be possibly predicated.

The rhetorical figure prosopopoeia, or personification, cannot deprive "the creature" of its *personal* character. Never in the Bible, either canonical or apocryphal, is "hope" by this figure connected with an *impersonal* agent.

Thus, by its rational and immaterial possessions, is "the creature" in the eighth chapter of Romans, proved to be *a class of mankind.*

2. "The creature" constitutes a class of mankind not Christian.

The contrast between "the creature" and the possessors of "the first fruits of the Spirit" establishes this position.

In Rom. viii. 23, "Having" and not having, possession and destitution, are broadly contrasted by the inspired writer. The fact of this wide and marked contrast cannot be denied. The possessors and the non-possessors are two distinct classes, distinguished from each other by spiritual riches and spiritual poverty. The exact wealth of the one class is the exact indigence of the other. The precise thing the one class has, that precise thing the other class has not. The definite object in possession of the one class is "the first fruits of the Spirit." The definite object not in the possession of the other class is absolutely the same gift of the Spirit.

This is the broad contrast drawn by an apostolic hand. From the contrast St. Paul's logic constructs an irresistible demonstration, and his conclusions become unassailable and imperishable facts. *Only human beings can have or not have the fruits of the Spirit.* The possessors of the Spirit are men, and are Christian men. The twofold character, human and anti-Christian, of the class, contrasted with these Christian men cannot be ignored, cannot be changed, cannot be abolished, cannot be destroyed. The contrasted class are themselves men, and are men who are not Christians.—*Sel.* [It being proved that "the creature" refers to that portion of mankind not yet Christian, or not having "the *first* fruits of the Spirit," the point of special interest is that they will be *later* fruit of the same Spirit, for Paul asserts that "the creature itself also SHALL BE DELIVERED from the bondage of corruption into the glorious liberty of the children of God."—ED.]

A CHRISTMAS CARD

FOR THE READERS OF "THE WORLD'S HOPE," AND WHICH IS ALSO AN INVITATION.

IT came from "OUR FATHER," and is addressed "TO ALL PEOPLE"—Luke ii. 11. The bearer was "an angel of the Lord,"—(v. 9.) and he called it "GLAD TIDINGS." We call it Gospel.

On the envelope is written, "Ready to be revealed in the last time," (1. Pet. i. 5.) and, "there is nothing hidden that shall not be made known."—Matt. x. 26. The date stamped is "to be testified in due time."—1. Tim. ii. 6. The contents are guarded by a fastening on which is engraved, "if any man will do His will, he shall know of the doctrine,"—John vii. 17; and the key to open is "the plan of the ages."—Eph. iii. 11.

Now for the card itself. The central figure is a King crowned "with many crowns."—(Rev. xix. 12.) The attitude,—"He stands at the door and knocks."—Rev. iii. 20. The door, I see, is yours. He wishes to come in and sup with you. In the banqueting house "the banner over you will be Love."—Cant. ii. 4. "It hath not entered into the heart of man the things that God has prepared for them that love Him," (1. Cor. ii. 9.) but you will certainly "eat of the tree of Life that grows in the Paradise of God," (Rev. ii. 7.) and doubtless you will find a use for its leaves.—Rev. xxii. 2. Moreover, there is represented the King's throne, where it will "be given you to sit with Him," (Rev. iii. 21) and to which you may draw near with boldness. It is a throne of

Grace.—Heb. iv. 16. Daniel says, "His throne was like the fiery flame."—(Dan. vii. 9.) and Solomon says, "Love is strong as death,—the coals thereof are coals of fire, which hath a most vehement flame, and many waters cannot drown love."—Cant. viii. 6.

The color of this harmonizes well with the "rainbow of emerald round about the throne."—Rev. iv. 3. We have often seen the reflection of this in the natural sky, and recognized it as a pledge of perpetual mercy. That, however, was but a covenant of mercy to the natural man, but this would seem to be a token of the covenant of "His purpose of the ages, which He purposed in Christ Jesus our Lord."—Eph. iii. 11.

The supper would be incomplete without music, and so we find that there will be sung the new song,—(Rev. xv. 3.), in Natural Harmony with the Word of God. When "the Rock" is sounded aright the following Harmonics may be plainly heard. God(s) Love (wrought) Salvation (through) Christ. This is the common chord or Triad on which the whole system of God's Harmony is based. God in the profound past began the chord, the third and fifth are Love and Salvation and the octave is Christ. "Every one that hath heard from the Father cometh unto me."—John vi. 45. I and my Father are one.—John x. 30.

Let him that heareth say Come.

E. B. England.

Most Christians agree with us that there can be no salvation for man except by union with Christ. There are some who have with us a broad view of salvation, who think that the gospel age is the only period wherein union with Christ can be secured, who yet agree that the mass, or all, will be saved in the ages to come. But we cannot imagine, nor find scripture for, any way of being saved except *in* Christ Jesus. We know of only one way of salvation for all ages. External methods may vary in different ages, but the end to be gained, so far as salvation is concerned, is the same,—that is, to be partaker of the nature of Christ, and so be reconciled to, or brought into harmony with God. This, however, does not exclude the idea of gradation in capacity, position, glory and degree of power. All the saved, we believe, will be partakers of the immortal nature of Christ, and so be one with God in Him, but the position and work of each one will be according to fitness. Salvation is God's gift or legacy to mankind in Christ Jesus, which, being a legacy, is sealed and secured by the death of Christ, the Testator; and yet "Every man shall be rewarded according to his works."

WORKING SILENTLY.

BY REV. GEORGE GLASGOW.

Silently, silently comes the light
Edging the clouds with gold;
Clearing the pages of nature's book
Over which darkness rolled;
Making no boast of the work it does,
Chasing the mist away;
Opening millions of eyes to read—
Turning the night to day.

Silently, silently weaves the cold
Beautiful flakes of snow,
Noiselessly throwing the perfect robe
Over the seed below;
Making no boast of the work it does,
Guarding from frosty blast
Costliest seeds for the harvest days
Husbandmen freely cast.

Silently, silently falls the dew,
Bathing the evening flowers;
Making no boast of the work it does
During the silent hours;
Beautiful pearls with their rainbow hues
Shine in the rising sun,
Quietly telling of kindly deeds
Even in darkness done.

Silently, silently flows the stream,
Onward through wood and glen;
Bearing its boon of life and joy
Down to the homes of men;
Symbol of quiet and useful life,
Noiseless its waters glide;
Over it gratefully spread the trees,
Branches on either side.

Silently, silently breathe the flowers
Fragrance through morning air,
Speaking to men of the Father's love,
Proving his tender care;
Modestly asking us, "Where's your faith
Since He has said to you,
He who can care for the lilies fair
Cares for his children too?"

Silently, silently angels come,
Tending us through the day;
Noiseless watching around the couch
Where we have knelt to pray;
Sent by the Lord of Seraphim,
Down from the golden street.
Moving unsoiled through our sinful world,
Swiftly with noiseless feet.

Silently, silently let us work,
E'en if we be unseen;
Glad if the joy of the house shall prove
Faithful our work has been.
Pleased is the Lord when his greatest works
Noiselessly do his will;
Quietly working, a lowly child
Pleases him better still.

—*Sel.*

"Any duty neglected prepares us for a new disobedience—sin committed paves the way for fresh transgressions; but duties done, and temptations resisted, fit us for new victories in the fight of faith, and greater advancements in the heavenly course."